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Number 15.



"HE IS RISEN"

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THE CHRISTIAN CENTURY.

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Number 13.

EDITORIAL

U, fair clouds of summer that rise in the distance
Like snow covered mountains of measureless height,
Ye seem to me often to tower into heaven
And stand with your brows in the regions of light.

And oft as I gaze on your far distant summits—
No longer of earth hues, but gleaming in white,
I fancy that angels are playing upon them
Where I might behold if I had but the sight.

Ah! fancy boyhood! a man I still hold it;
It pictures in beauty this dream of my soul:—
God's heaven is in view if our dim eyes could see it—
Could see to the top of Earth's clouds as they roll.

Hail! then, Easter morn, when the angels descended
And sat in Immanuel's woman-watched tomb;
For in thy sweet light my dream hath fulfilment—
God's angels are seen! Rise, Soul, from thy gloom.

—William Knight.

THE AWAKENING OF THE WORLD.

"Out of the shadow of night
The world rolls into light.
It is daybreak everywhere."

WITH these words Longfellow laid down forever the pen which had charmed lovers of literature. No gloomy thoughts were his as he looked out from the crumbling house which he had made his abode, to the un-walked pathway before him, but a glad recognition of the fulness of the life he was leaving, and the ampler life to which he was betaking himself. It is only the Christian faith which fortifies one with a confidence and serenity like that.

The Easter message is the confirmation of our visions of life when in our best moments. The thirst for life, fuller, richer, more enduring, is given recognition and promise of fulfilment. No hope is more persistent and imperious than that of living. Perhaps, however, no fact needs such constant and urgent statement as that of eternal life, for our age is one of swift and ceaseless grinding at the mills of the world, and the vision of the abiding life is being lost.

"The dreams depart, and the vision falls,
And the sleeper awakes on his pillow of stone."

There is to-day a vast deal of practical skepticism regarding the future life, far more than we may suspect. Not that we'll deny the resurrection of Jesus. They do not even take the trouble to do that. Not that they seek to refute the age-long arguments of Christianity. They are not moved to trouble themselves so much. The secret is deeper. The spirit of the age, the commercialism bred by our unbounded opportunity, the resources with which life satisfies itself, tend, perhaps as never since the days of Christ, to shut out the ceaseless call of the eternal world.

In a time like this when denial of the primary facts of our faith is not theoretical and reasoned, but practical and passive, there is need of fresh and vital insistence upon the essentials of Christianity, not merely as facts, but as revelations of its character and meaning. The mystery of godliness, the greatness of redemptive love, finds itself disclosed in Christ. To insist afresh on his life and all its essential facts is to persuade men of the reality of the Good News. As Westcott says in his last book, "Christ the Word, the Son of God, is himself the Gospel. The Incarnation, the Nativity, the Transfiguration, the Passion, the Resurrection, the Ascension, are the final and absolute revelation to man of God's nature and will. These facts contain, implicitly under the conditions of earth, all that we can know of self, the world, and God, so far as the knowledge affects our religious life." Among these facts the Resurrection of our Lord holds an essential place. Apart from it Paul knew of no Christianity. Baur says the apostle regards the Resurrection as the principal doctrine of the Christian faith. It is of this great fact, then, that the church needs to speak with fresh emphasis and ringing joy. One need not take the trouble to argue the fact, for it is not argument but proclamation that is needed to-day. The story of the Resurrection is the breath of life breathed upon a dying world. It brought a passion of joy to the souls of the disciples, despairing and defeated. No man believes that they could be the makers of a story that brought them from death to life. That is a fine Easter scene in Faust, where the disciples grieve that their Master is raised to heaven and that they are left to suffer below. But far other is the gospel scene. There the disciples suffer only from the news of Christ's death, and the apprehension that the story of his rising is too good to be true. When they felt assured, they were full of triumph. Surely these were not the hands that wove the story which has electrified the world. That is not a thing of shreds and patches. It is seamless and divine.

The Resurrection gives us the confidence of Jesus' returned life and of his abiding presence with his people. It whispers the secret of the Christian life that rises from the old and unprofitable past to seek the things which are above. It is this life, already stirring within the soul which convinces it that its best hopes for the future are true, and that still the half has not been told. The alternative is the dead Christ, the grave under the Syrian stars, of which Matthew Arnold pathetically wrote, the wiping out of that sublime record of the "third day morning," and of the hope of any other Third Day Morning to come. The words of Pressense sum up the matter, and deserve consideration: "The empty tomb of Christ has been the cradle of the Church, and if in this foundation of her faith the Church has been mistaken, she must needs lay herself down by the side of the mortal remains, I say not of man, but of a religion." But this alternative is not to be considered—"Now is Christ risen from the dead, and becomes the first fruits of them that are asleep." With this fact comes the "daybreak everywhere"; in this Resurrection is foretold the awakening of the world.

HE IS RISEN.

THESE glad words were spoken to two grief-stricken women on the morning of the first Lord's day. The Resurrection put the death of Jesus in its true light. The miracle of the Resurrection as the crowning evidence of the divinity of our Lord. He was declared to be the Son of God, with power by the resurrection from the dead. Jesus Risen takes religion out of the realm of critical study and makes it the communion of our hearts with the living God. Peter tells us the apostles were begotten unto "a living hope by the resurrection from the dead." Ours is a risen living Savior.

1. "He is risen as he said." The two Marys were reminded that Christ's resurrection was the fulfilment of his own words. Long before his death he told his disciples he must suffer and rise again. He had power to lay down his life, and he had power to take it up again. What a failure the death of Christ would have been without his resurrection! Darkness and doubt and despair would hover over us like a pall had he not risen "as he said." Christ's life and his death, his



mission and his message would have been a failure without his Resurrection. But he did not fail. He is risen as he said.

"Vain the stone, the watch, the seal;
Christ hath burst the gates of hell;
Death in vain forbids him rise:
Christ hath opened paradise."

2. "Come and see." The Angel bid the women test the proofs of the Resurrection. Christianity invites investigation. It says "prove all things; hold fast that which is good." Even those like Thomas, who are unreasonable in their doubts as to the miracle of the Resurrection, are given ample evidence for faith. There are many intimations of immortality. The longing of our hearts, or, as Addison puts it—"this fond desire, this longing after immortality"; the universal belief in the future life; the foreshadowings in nature, etc. But the only certainty of the future life is the fact that he is risen. How important, then, that the Resurrection of Christ be based on satisfactory evidence. We

know he is risen by the empty sepulcher; by the testimony of unimpeachable witnesses; by the power and results of a Resurrection faith and by the pledge of God's character. God is love and the symbol of both divine and human love is—forever. There is no lack of evidence that Jesus burst the bars of death and brought life and immortality to light.

"The Lord is risen, indeed!

He lives to die no more;
He lives, the sinner's cause to plead,
Whose curse and shame he bore.
Then take your golden lyres,
And strike each cheerful chord;
Join in the bright celestial choirs,
To sing our risen Lord."

AFTER THE NIGHT COMETH THE DAY.



HE darkest night in the lives of the Lord's disciples was that first night in which he lay in Joseph of Arimathea's new tomb. They were without comfort. To them the drama had closed and the curtain had fallen, and, as they viewed it, never to rise again. The last act in this last drama was to them a signal failure and their leader now dead.

Dead! Was there ever a word so cruel? It falls like a great mountain upon us and crushes all our hopes. The apostles were dazed. He it was that was to redeem Israel. Now he lies in a borrowed tomb at Arimathea. That silent chamber, under the seal of the greatest of the empires, now contains their hopes. It is all over. Israel is to remain longer in bondage, and what for a time had seemed to fill their hearts with joyous expectancy has perished at the hands of his enemies.

Not so! He was not to be holden of death. The grave, though it bore the seal of the Roman empire and was guarded by a cohort of soldiers, was not strong enough to hold the King of Day. What a glorious morning was that when the silent portals of that grave released its precious treasure. Loving ones who had come to anoint him to the burial found an angel in his stead. This heavenly messenger announced in language that has touched the corners of the earth, "He is not here; he is risen."

Glorious morning! The grave has opened and flooded the world with its immortality. A new day has dawned upon human kind. Every seed that quickens, every bud that blossoms, reflects the image of that joyous day. Their mourning was turned into joy, and Peter turns from his purpose of going back to the familiar haunts of Galilee, to become a preacher on fire with a zeal for men's souls, one who feared not to stand before the accusers and murderers of Jesus on Pentecost and boldly announce: "Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

And it was so! He hath risen. Let doubts flee and a new song come into thy heart, "Even praise unto our God." Let us remember him for his excellent greatness. The Savior it was who brought immortality to light. "After the night cometh the day."

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

John 14:2.

CHRONICLER'S DESK.

THE power of Christ's resurrection is the power of an endless life, first in the demonstration of immortality. Everything must stand out of the way and bow to the standard of the man who lives forever. Christ coming out of the grave and living on puts the extinguisher upon the skeptic who doubts that man shall live again. It may be true, as Kate Fields predicted, that science will yet prove immortality; it is true, at all events, that history proved it long ago. "As I live ye shall live also." Paul follows after Christ that he may know the power of his resurrection. Eternal life is not a gift to be bestowed on the child of God hereafter; he *hath* eternal life. Immortality is not a bequest to be received by and by; it is a present possession. The resurrection of Jesus Christ is, therefore, not a miraculous prophecy of a future resurrection; it is the witness of a present fact. It attests the power and persistence of the divine life. As the germinating of a single seed is evidence of a dormant power of life in all similar seeds, so the uprising of this one Son of God is a demonstration of a dormant life in all sons of God. As a caterpillar seeing one of his kin enter a chrysalis and emerge a butterfly might reason when he entered his tomb that it was only to prepare for his resurrection; so the Christian, seeing the unconquerable life of his Lord, by it interprets the intimations of immortality in his own soul.

THE RESURRECTION THE REVELATION OF A POWER.

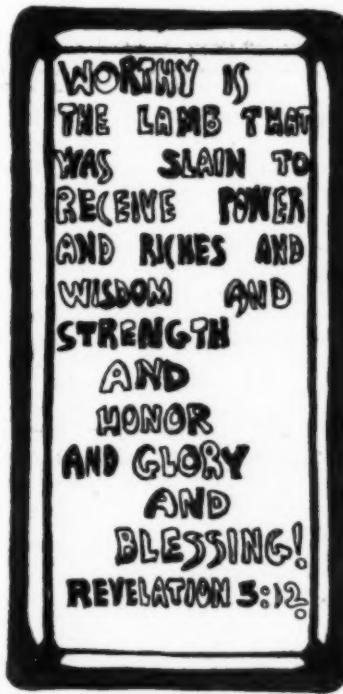
Thus the resurrection of Christ is the revelation of a power before unrealized, and the evidence of a standard before unrecognized. The power is that of an immortal; the standard is that which belongs to the immortals. All values in life are to be estimated by their relation to one who is living a deathless life; all questions are to be answered by one who is made but a little lower than God. Easter gives a new interpretation to human nature, a new solvent of life's mysteries, a new explanation of the divine human powers of the soul, a new point of view for all objects and all problems. A new world possessed by a new power came into existence when Christ rose from the dead.

THE MORAL ARGUMENT FOR THE RESURRECTION.

What is known as the moral argument for the resurrection is the most convincing of all. What is meant by the moral argument is the moral and spiritual effects produced by the fact of the resurrection. Men may file objections to the doctrine of the physical resurrection of Christ; they may cross-question the witnesses, they may dwell on the antecedent improbability of the miraculous in a natural world like this, they may say with Hume that it is easier to believe the witnesses mistaken than to believe the alleged wonders to which they testify; but here are results of something that happened then, of marvelous effects continuously happening with increasing influence and power as knowledge grows with time; how are they to be accounted for? Something unique, monumental, and wonderful occurred to make a Pentecost and the events that followed. Something phenomenal happened to convert Saul of Tarsus, and the one hundred thousand Jews whose turning to God is recorded in the Acts of Apostles. Something strange and powerful happened to dethrone paganism and to capture the Roman empire in less than four centuries after the ascension. There was a far-off divine event of the past, happening somewhere some time in that great

historic upheaval to create and perpetuate the Christian Church, and to regulate and transform millions of souls in these Christian centuries. What was it? Paul, who, according to Harnack, was converted two years after the ascension, says it was the power of Christ's resurrection. If you have any other explanation, what is it? The effects are here; they have come to stay. Where do you locate the cause?

Some years ago, when the Chronicler was upon the high seas between New Zealand and Australia, almost suddenly and without warning a succession of immense billows struck the steamer and rolled on under the horizon out of sight. There was no apparent cause for the sea was windless and perfectly calm. As the Chronicler held on to an iron pillar to maintain his equilibrium under the rolling and plunging of the ship, he said to the Captain, who was passing: "What does this mean?" "Where do these big waves come from when there is no wind?" "Oh," said he, "there has been a storm a hundred miles or so to the south of us. The wind has ceased to blow, but the waves



have kept on and we are getting the result." The Chronicler did not question that this was the origin of the billows, though he did not see the storm, and no one else on board had seen it.

The Supernatural Wind of Nineteen Centuries Ago.

Nineteen centuries ago a supernatural wind blew over Palestine, lifting a tidal wave of influence and power that bears to us on its crested bosom the glad tidings of peace on earth and good will to men. It is calm now within our zone, but we know from this movement of thought and life, this play of divine forces, this prolonged energy of a living Spirit, that there has been a storm at sea. These rolling billows that surge in our midst and beat against our shores are the present evidence of the descent of a higher power somewhere in the past of human history. Deny

if you will that this healing wind blew out of Paradise in the centuries that are gone through the open grave of Jesus, but here are the waves sweeping on, and they are no delusion! The story of these gospels has produced a moral effect in human history which demonstrates the supernatural character of him who is their inspiration and their life. Explain it as you may, and something happened nearly two millenniums ago, in Judea, on the morning of the third day, which has changed the face of the world, the current and flow of history, and this was the power of the resurrection, and this could not have existed without the resurrection itself.

*"Take my lips, and let them be
Filled with messages from Thee,
Take my silver and my gold,
Not a mite would I withhold.
Take my intellect, and use
Every power as Thou shalt choose.
Take myself, and I will be
Ever, only, all for Thee."*

Miss Havergal.

NEWS OF THE WEEK.

THE WARWICK OF AFRICA.



CECIL RHODES is thought to be dying at Cape Town. The Boer war and all that hangs upon it are the results of the tremendous will of this Oxford graduate. His life has been a high type of the forces and aims of the secular world of to-day. He is the man who has given his life to painting Africa the color of the British empire. This coloring process as we know is in a vexatious state of semi-completeness. But otherwise Rhodes has had good fortune. The man has had his empire to back him, a fortune ready for his winning and manipulation in a new unhandled country—and a Kipling to praise him, sufficient powers of heart and brain to well-nigh make his will his deed. His name has been often coupled with that of Napoleon. Both were essentially immoral. Perhaps the largest hope to be had from the life of this man comes when we compare the ages these men incarnated. Rhodes has been consistently and unselfishly forwarding an empire that shall rule in the main with justice, because he believes in the best of the justice. Something essentially outside and subservient from his time and life has won his allegiance.

We cannot grant to Napoleon so simple and so unbroken an altruism. Kipling's reply concerning the moral aspect of Rhodes' career has been quoted for several years. It is the essence of Kipling, Rhodes—Joseph Chamberlain, and all the tin gods of empire, wherever they shine.

Mr. Kipling said "Mr. Rhodes is building an empire, and an empire-builder must not have any morals."

AN HONORABLE EXILE.

Within the last two weeks hundreds have been sent to prison or exile in Russia, for rioting. The vast majority were aristocrats or representatives of the professions. The rioters had been demanding reforms for the relief of the groaning peasantry, the right of

all to be students, and the freedom of the press. The arrested represent the best life and thought of modern Russia. During the rioting, while the police and a strong detachment of the military were restoring order, the students who lead in such matters were scattering from the tops of street cars the most incendiary literature ever spread over Russia. Some of the bills said: "Where in Russia is that freedom of speech and press that is found in every civilized country?" "Hail the Revolutionary struggle!" "Down with the autocracy!" "Awake from that harsh despotism which oppresses every man in Russia, and under which it is impossible for three men to meet together!"

REBELS IN CHINA.

In the southern provinces of China the rebels are still invincible. The Imperial troops have been defeated at Lepshing and at Papak, in Kinaugsung and Kwangsi provinces. The rebels hold three towns in three other provinces. General Wa and Marshal Lu say they are unable to suppress the rebellion with their present quota of troops. Many of the Imperial troops are joining the rebels for the sake of freer loot and better pay. The rebel leader is Fung-Wing, a relative of the leader of the Tai-Hung rebellion.

FOREIGN ITEMS.

The Turkish Government has straight-out refused to repay the United States the \$72,000 paid the brigands for the release of Miss Stone. The German editors expect that the Prince's visit has insured a pro-German foreign policy on the part of this country—in that it has given Roosevelt the German vote! This idea is twisted as a pretzel. Spain has a new cabinet and Japan will probably have as new minister of war Baron Tecrauchi. Kodama is expected to resign his post as minister to Germany that he may return to educational work.

*To the dead he sayeth: "Arise!"
To the living: "Follow me!"
And that Voice still soundeth on
From the centuries that are gone,
To the centuries that shall be!*

Longfellow.

There are, according to the last annual report of the Propaganda de Fide at Rome, over 13,000,000 Catholics in England and her dependencies; and the remarkable fact is brought out by this report that the only part of the British Empire from which the Catholic population is ebbing is Ireland itself, the most Catholic province of the realm. The Protestants in Ireland, as we recently showed in these columns, are increasing, so that the conditions of life in that island do not appear to be intolerable to non-Catholics. There are more Catholics to-day in England, Wales and Canada than in "the Emerald Isle." If it were true that Catholics were so seriously oppressed by the Protestant authorities of Great Britain, it seems strange that they, flying from Ireland, fly to England or Canada or Australia. The latter country has nearly 1,000,000 more Catholics, mostly Irish, in it than has Ireland. It is a fact easily demonstrable that when Catholic subjects emigrate, they emigrate to Protestant lands. This report of the Propaganda only confirms what was evident before.—*The Interior.*

CONTRIBUTED

THE LIGHT OF CONSCIENCE.

BY MARTHA SHEPARD LIPPINCOTT.

Do the right and fear no thought
That another may express:
They your conscience have not taught
And your lives may never bless.
Do what conscience says is right,
Then life's safest rule is yours:
And you follow in the light
That forevermore endures.

Men will differ and may change;
And if man you seek to please,
You may often think it strange
That it is no path of ease.
For no matter what you do,
Some will think it is not right;
So to your own souls be true,
Then you'll follow God's own light.

THE DECLARATION AND ADDRESS BY THOMAS CAMPBELL.

Analysis by Errett Gates.

2. Let there be liberty in non-essentials.

CAMPBELL preferred to use the word "opinions" instead of non-essentials. In his conception the essentials of Christianity were very few, but all-comprehensive; the non-essentials were many, but unimportant. The difficulty arose just here, and ever shall, in distinguishing the essential from the non-essential. He insisted that there was unity among Christians in essentials, or to state it reversely, things in which all Christians agree are the essentials. This is but the restatement of that well-known ancient principle, what has been believed always, everywhere, and by all, is the essential faith of the church.

It was felt that this principle was nothing short of the charter of a reunited church. The principle of liberty had been held as a theory in the Protestant church ever since Luther asserted the doctrines of Justification by Faith, and the Right of private Judgment; but really there was little more liberty in the various Protestant bodies than in the Roman church. The withdrawal of the civil power from the support of the church marked the first great step toward religious liberty. So long as the church and state were united, and the church could invoke the civil power to carry out her decrees, so long was there a kind of unity. But the moment they were separated, the unity that had existed was destroyed, and the church fell apart into a variety of sects. Division was the natural outcome of the Lutheran principles.

The next great step in the progress of the church toward religious liberty is marked—and this is the contribution of Thomas Campbell—by the separation of theology from the things essential to Christian fellowship. With the breaking of the Papal tyranny, there ensued a Theological tyranny, which has ruled in the Protestant church through its creeds, to the twentieth

century. Each new assertion of Christian liberty has resulted in a new tyranny. Luther exercised the greatest liberty of thought personally, but it was lost to his followers. Calvin exercised the greatest personal liberty, but it departed from those who followed him. Thomas Campbell exercised the greatest possible liberty, and would be bound only where the Scriptures bound him; but is it any surprise that there has been less liberty among his followers? Where Luther stopped growing, there Christian thought and life hardened into a fixed form. There is danger that where Thomas and Alexander Campbell arrived in their movement toward the highest truth, there those who gather around them shall stop. The principle of liberty, the right to grow with the growth of truth, needs perpetual emphasis and incessant utterance. Back to this principle has gone every great soul for fresh inspiration and a new starting point in the ascent toward perfect truth as it is in Jesus Christ. Liberty of thought, liberty of opinion, is utterly opposed to authority in opinion. To grant liberty of opinion, liberty in



the pursuit of truth, yet to fix beforehand the opinion at which one must arrive, is a denial of liberty.

This principle seems most impossible of application in great transition periods such as the present. The opinions of the last generation of teachers, to which the Campbells belonged, were fixed and definite. They settled the question as to what were mere opinions and what essentials of the faith. To-day there is another set of opinions which has taken their place. The task is laid upon this generation anew to settle the relationship of these opinions to the old, and to the essentials of the faith. The inevitable condition has arrived in which some opinions are pronounced true, others erroneous. It seems the most difficult thing imaginable for those who think the new opinions erroneous, not to go on to judge those opinions dangerous to the faith. Yes, they say, we acknowledge that they are mere opinions, but they are dangerous and ought not to be

tolerated. This is an abridgement of liberty in non-essentials.

The conclusion of the whole matter is that there is just as much need of liberty in new opinion as in old opinion with which adjustment has been reached. In other words, openness to new truth, new ideas, new opinions, is just as essential to the unity of the church as liberty in old opinion. The refusal of the teachers of the church to be hospitable toward new truth has driven some of her best spirits from her, and obliged them to form new organizations for fellowship. The Church of the very next generation has frequently welcomed truth, that was rejected by the preceding. There are new truths being uttered to-day, which, though denied a place in the body of Christian truth by the Church of to-day, will become a part of it tomorrow. Such facts as these ought to teach Christian men an infinite humility either in the rejection or reception of new truth. There are new sects arising every year and building upon rejected truth; truth for which the existing churches have found no place.

If men are to be accorded liberty to think, they must be accorded liberty to differ. Where such differences arise, there is need of the utmost charity.

3. Let there be Charity in all Things.

The things that saddened and pained the soul of Thomas Campbell were the criminations and recriminations going on between brethren in the Church over differences of opinion. Nothing seemed farther from the spirit of the Christian, nothing so completely negatived by the Christian character, as uncharitable condemnation of a brother from whom one differed. He enumerates three evils which seem to him to be especially heinous: "First, to determine expressly, in the name of the Lord, when the Lord has not expressly determined, appears to us a very great evil." "A second evil is, not only judging our brother to be absolutely wrong, because he differs from our opinions, but more especially, our judging him to be a transgressor of the law in so doing, and, of course, treating him as such by censuring or otherwise exposing him to contempt, or, at least, preferring ourselves before him in our judgment, saying, as it were, 'Stand by; I am holier than thou.'" This evil of bringing a brother into contempt whose ideas we do not like is a favorite method with those who have no severer pains they can inflict. It is one in spirit and purpose with the medieval Inquisition, which could inflict the pain of confiscation of goods or even death. It results to-day frequently that a brother can be made to suffer in his goods by injuring his reputation for soundness in the faith; for many a teacher is entirely dependent upon this for his acceptance among a religious people. Causing a brother any slightest pain of body or mind on account of difference of opinion is utterly contrary to the spirit of this great principle, and subversive of the unity of the Church. But when the early Protestants could not inflict pain upon the body of a heretic, they pursued this other method of sinister and invidious undermining of his good name, as a means of showing him the truth.

The defense of religious controversy is often made on the ground that liberty in non-essentials is not intended to abridge the right or the need of discussion of doctrines or opinions. Campbell himself acknowledged the place of friendly comparison of views, as a means to the discovery of truth. One may even go so far as to "declare that, in our judgment, our brother is in error, which we may sometimes do in a perfect

consistence with charity;" but he did reprobate the arrogance and assumed superiority which led one to deny the right of a brother to confidence and fellowship because of difference of opinion.

"A third and still more dreadful evil is, when we not only, in this kind of way, judge and set at naught our brother, but, moreover, proceed as a church acting and judging in the name of Christ, not only to determine that our brother is wrong because he differs from our determination, but also, in connection with this proceed so far as to determine the merits of the cause by rejecting or casting him out of the church as unworthy of a place in her communion, and thus, as far as in our power, cutting him off from the kingdom of Heaven." His entire treatment of this matter is both suggestive and timely. He anticipates another apology for this sort of excommunication in the words: "If, after all, any particular church acting thus should re-



fuse the foregoing conclusion, by saying, we meant no such thing concerning the person rejected; (that is, exclusion from the benefits of the kingdom.) We only judged him unworthy of a place among us—but there are other churches that may receive him." His response is in substance—if the other church that receives the rejected brother is a church of Christ by acknowledgment, then it has condemned the action of the church that rejected him, and that church in turn condemns the one that received him. What is this but to invite division and strife into the church?

That Thomas Campbell entertained the most charitable and brotherly sentiments toward those Christians from whom he differed in opinion is evident from his kindly appeals to them as brethren to enter with him into the work of bringing the churches together. "Our brethren of all denominations," "Our dear brethren," "Dearly beloved brethren," "All the churches of Christ," are phrases recurrent on almost every page of the Address. Consistent with these professions of

Christian regard for all the churches is his readiness to join with them in the laudable work of reformation. "But this we do sincerely declare that there is nothing we have hitherto received as matter of faith or practice which is not expressly taught or enjoined in the word of God, either in express terms or approved precedent, that we would not heartily relinquish, that so we might return to the original constitutional unity of the Christian Church; and in this happy unity, enjoy full communion with all our brethren, in peace and charity."

*Peace fills our hearts today,
Fear has no longer sway,
Shadows have fled away,
'Tis Easter morn.*

Charlotte Brombacher.

CHRISTIAN UNION.

BY D. R. DUNGAN.

HE one faith necessary to Christian union would seem to be easy since there is nothing in it but what is found in the Scriptures, and in so many words. But sometimes it is felt that more ought to be required that the Church may have evidence of real intent and holy purpose. It has been said that "Any one could confess that Jesus is the Christ," whether he believed it or not. Just so; and yet it is quite as true with any other confession. If a man wants to be a hypocrite, no creed or confession of faith can be formulated that will shut him out if he wants in. If he is to relate an experience, and tell his dreams and impressions, he can easily prepare himself with a successful account of visions that will secure him a favorable consideration. Our philosophy or rhetoric will not provide a clearer statement of one's faith than that which is found in the Scriptures, or one that is less likely to be abused. Everywhere, so far as we can know, the apostles and first evangelists insisted on that simple statement of faith. To them, it was enough, and unless we have more piety or more knowledge than they had, it would be wisdom for us to use the same test of faith employed by them. It has this, too, in its favor: it is the only one in which all believers are agreed.

But some one suggests that, in these days of half faith, it might be well to know if men accepted the Scriptures of the Old and New Testaments. This is demanded because of the loose hold that some seem to have upon the Word of God. And yet if a man really believes that Jesus is the Christ, the Son of the Living God, he will accept all that he taught and approved. Whatever Jesus taught or indorsed must be true, or he must have deceived the people. That deception, if it ever occurred, must have been because he wished to deceive, or that he did not know the facts. Either hypothesis is opposed to the idea that he was the Son of God. He indorsed the account of the "Beginning" as found in the first and second chapters of Genesis. In fact the Pentateuch is as thoroughly indorsed by him as ever a book was indorsed by a person. He found occasion to mention the prophets in the same approving way. He sent out his apostles as ministers plenipotentiary and promised them the qualifying power of the Holy Spirit so that mistake would be impossible. It may be said that he did not approve Moses' teaching

on the subject of divorce. And yet he took it for granted that the account of what Moses said and did was correct. He said that for the hardness of your heart Moses suffered a man to write a bill of divorce and to put it into the hand of his wife and to send her away; and then remarked that "from the beginning it was not so." In Matt. 19:4, 5, he refers to Gen. 1:27, and to Gen. 2:24, regarding both as from Moses, or as the law which God gave to Moses on the subject of marriage. The divorce matter was added by Moses because of the hardness of the hearts of the people. But it is sometimes said that he did not approve the law in several particulars. This is too strong a statement. He demanded that their righteousness should exceed the "righteousness of the Scribes and Pharisees." "You have heard * * * but I say unto you" is the style in the sermon on the mount, or a good part of it. And yet that is not denying the divine source from which that law came; it is simply teaching that he was to give them higher ideals. According to Matthew 5: 17-20, he taught that he had not come to destroy the law or the prophets, but to fulfill, that any one who would break one of the least of these commandments and teach men so should be least in the kingdom of heaven. He treated the law as having been perfect for the purpose for which it had been given. I am sure that no man can deny the law and the prophets without denying that Jesus is the Christ, the Son of God. I do not charge the men with this unbelief, but I charge it to their doctrine.

Once or twice in a decade we find some one who says that the apostles did not find the statement of faith found in the Scriptures to be sufficient, and that they therefore adopted a creed which was farther reaching. Of course, we all know of a document entitled "The Apostles' Creed," but no such instrument existed for centuries after the last apostle was dead. This was a resume of the trinitarians to silence those who saw in the Christ only exalted humanity. 1 John 5: 8 had an amendment made to it in the same way. There is no evidence to be found which will tend to show that the apostles did not regard the simple confession of faith in the Christ, the Son of God, as sufficient. In their day it was everywhere taught, believed and accepted as the one foundation of the one church, the body of the Christ.

This is the demand of the times. "Back to Christ" is not an empty sound. When taken legitimately it means much. When we get back to him we will get back to the foundation which was laid for our salvation, for our government and help, as the children of God. We will simply have parted company with all human authority, philosophy falsely so called, and every device by which disciples have been drawn away from the service of the "One Lord." He sent out the apostles as the Father had sent him. Whosoever will receive them will, at the same time, receive him. They spoke by his authority, so that whatsoever was bound by them on the earth was bound in the heavens. It became the law of salvation. Hence, in order to receive the Father we have to receive Christ, and in order to receive the Christ we have to receive the apostles whom he sent. It is through them, and only through them, that we know of him, of his divinity, of his atonement or the way of salvation to the lost, and of the manner of life which we must live. Men cannot go back to Christ and deny his teaching or authority, or that of the apostles; these all stand or fall together.

A man may say then there will not be union on the

earth. But why not? Among believers there should not be difficulty. All accept his sufficiency. In him dwelleth all the fullness of the Godhead bodily. What can we demand more? There are three divisions, perhaps—those who believe in the sufficiency of Christ, those who believe in the sufficiency of the church and those who do not believe in either. Just now we are not trying to find how we may unite infidels, but how we can unite believers. Even the Catholics claim to believe in the sufficiency of the Savior. But the church has had the right, according to their views, to amend the divine rules in a good many particulars. It belongs to the pope and the ecumenical council to change forms and to devise ways by which men shall be induced to accept the way of life. This leaves the two positions facing each other fairly, Catholicism claiming the authority of the church in changing ordinances and imposing duties, and Protestants who deny that the church has any such a right, but that all authority was given into the hands of the Son of God and through him the divine law was completed and bound upon the race for all time. Which shall prevail? If Protestantism, then we will return and build upon the one foundation of apostles and prophets, Jesus Christ being the chief corner stone. I may be permitted to forestall another proposition enough to hope that men will return to the ancient order of things and accept of the Lord Jesus Christ as the only foundation upon which all can agree and be united as the Lord prayed in the garden the night before his crucifixion. We will then keep the unity of the Spirit in the bond of peace, knowing that there is one body and one Spirit, even as also ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all.

SPRING THOUGHTS.

IDA W. HARRISON.

I WAS visiting a friend in the South a year or two ago, and she took me to one of those happy places where earth and sea and sky vied with each other to make a picture of perfect loveliness. Of course, being a devout worshiper of all beautiful things in nature, I fell into raptures; my friend said wistfully that she had been as enchanted as I the first time she saw the spot, but that frequent visits had robbed it of its charm—and then regretted that first impressions could not always retain their spell over one.

We all feel the pity of this truth and realize that from a lovely landscape to having partridges always, we tire of things that are too often repeated.

But, like most general rules, this also has its exception, and the happy time we are now beginning is that exception; each spring is as fresh, as potent in its charm, as though it were the first creation. And why is it that this old season is perennially new—why does it cast the same subtle spell over the mature man as over the little child, rejoicing in the beauty of the first flowers?

The first reason that would occur to one would be the beauty of it, a beauty enhanced by strong contrast—the contrast of light and warmth and color and fragrance and music, against cloud and cold and storm and death. And beauty, I take it, is not only the satisfying of our senses, it is also the satisfying of

our souls—it is one of the fulfillments of our upward reach after ideals. When I see the beauty of a flower, a sunset, a woman, the heavenly beauty of a child, it is not only my eye that is delighted; when I hear some lovely cadence in music, it is not only my ear that is pleased—but in some inexplicable way my soul's craving for perfection is satisfied. But, as I said at first, beauty alone has not sufficient power to drive away the weariness that familiarity brings.

But this beauty of spring has its own peculiar and haunting charm, because it is so brief and fleeting. How quickly it comes, this ephemeral blush of peach and apple bloom! There seems something of magic in it! I remember one morning last spring looking at my peach trees as I left home and noting that they were not yet in bloom; when I came back in the afternoon they were clothed in all the bravery of their pink blossoms. And they go as quickly as they come—the snow drop, the daffodil, the lilac, the syringa. They have the evanescence, the glamour of a vision; you hardly dare call them your own ere they are gone. I believe that in these seasons of brief and beautiful bloom we should make it a duty, as far as possible, to lay aside the cares that infest most of our days and yield ourselves entirely to seeing and thinking on these things that are altogether lovely. Herrick's lines *To Daffodils* give us the underlying feeling of pathos that the beauty of these fleeting flowers always carry with them:

"Fair daffodils, we weep to see
 You haste away so soon;
As yet the early rising sun
 Has not attained his noon.
Stay, stay, until the hastening day
 Has run but to the even-song;
And, having prayed together, we
 Will go with you along."

Another perpetual charm of spring is that it is the time for making a new start. Goethe says every beginning is joyous; it is the season for planning and dreaming. As I stand in my garden and muse over the orderly rows of green that are bravely pushing their way through the brown earth, I have visions of perfect peas, of colossal asparagus, of such splendid strawberries as were never raised before. The time of weeds is not yet, and I do not let them intrude on my happy thoughts. Last year my asters were the finest I have ever had—I confidently expect to improve on them this year; the white ants ruined my mignonette bed last year—I am determined to lay the white ants low this year or never more hold up my head as a gardener; and thus there "flashes upon my inward eye" a dream of fair flowers more satisfying to me than any poet's dream of fair woman.

But the deepest reason for spring's undying hold on our hearts is because it is full of parables that help us to explain some of the problems of life. It is only when we are young that we take life without question: as we grow older we see it is full of meanings and mysteries. The question asked by the devout soul of long ago, "If a man die, shall he live again?" is the question, soon or late, of every thinking being. Each spring gives us a fresh and vivid answer to this old, yet ever new, mystery of life and death. I know that in a few days the flowers which have been buried under the long winter's snows will greet me in renewed life and loveliness, like friends from whom I have been long parted. Our Lord has given us the most familiar and expressive picture of our life after death in the

bare grain and the corn of wheat. Nothing tells that story of hope like the seed we plant—small, insignificant, with nothing about it to indicate the coming glory of leaf and flower and stately growth. And if God so clothes the seed, that can only win its fruition of bloom and beauty by burial and death, how much more will he clothe us with the immortal spiritual body—though our poor vision can only see the natural body, sown in dishonor and corruption? This is the message of unfading interest that spring brings; if we have but eyes to see and ears to hear each seed that we plant is a preacher of the doctrine of the resurrection of the dead. And this linking of spring's most common and humble things with the highest and deepest cravings of the heart—surely, this is the great reason for its perpetual charm and its undying hold on our affections.

*See the land, her Easter keeping,
Rises as her Master rose;
Seeds so long in darkness sleeping,
Burst at last from winter snows.*

Chas. Kingsley.

THROUGH DEATH TO LIFE.

HUGH T. MORRISON, JR.



IFE is a series of deaths and resurrections. For the body there are more than the three stages called youth, manhood and old age. Every few years we have been reborn and put behind us another epoch in our physical career. Slowly but surely we put off the old man until in seven years we are renewed in flesh and blood and bone. The old is dead, but a new comes on to take its place.

Intellectually, who shall say how many deaths have been? Viewing the history of mankind at large, what grave-mounds mark the place where old ideas were buried? "Buried"—yet the word has no longer terror, for it has come naturally to have as its companion the one "Resurrected." Resurrection is the sequel always to burial. Every tomb marks the place of resurrection as well as burial. Close upon the heels of each languishing and worn-out view has come the larger and more fitting one. Darkness disappearing marks the approach of dawn and daylight. Alchemy's demise marks chemistry's birth. Astrology deceased, astronomy lives. The ancient cosmical idea rapidly departing bears clinging to its trailing skirt the newer and satisfactory Copernican theory. The conception of a flat earth slain, rotundity rises up for universal acceptance. The tomb stone marking the death of the fallacious idea of instantaneous creation shows as well the date of evolution's birth.

But if, as a whole, we have suffered deaths intellectually, what individual is there who has not felt the child of his imagination, fondled by him and endeared to him as though it were the offspring of his reason, rudely snatched away and buried in oblivion? Who does not even feel abashed to say that he holds the same views to-day as were held by him ten years ago? What man, further, is there who would be willing to go into the past and gather up those wrecked ideas and give them station in his intellectual household again? Let us believe that, while sometimes there seems no room in the inn for the new that for the deceased, there is

not ever sufficient for its abiding even within the stable.

What spiritual deaths have been, too! We are not the same to-day as yesterday. Change and decay are all around in spiritual life. Purposes, desires and motives are altogether different. Once ambition for fame and wealth and place were passionately pursued; now with equal eagerness we go toward character and life. Once there was no delight in Christ and righteousness; now there comes the intense desire for quiet meditation and converse with our Lord and the "love of Christ constrains us." Once did we work for self alone. No undertaking that did not yield its returns perceptibly to the doer. The town, state and world were a unit. No composite elements; only one element. No society, no nothing, save self. Now our horizon has receded. We are but a small part of a vast multitude. *E pluribus unum, not unum.* Philanthropic and missionary to the extent that all the world must be made to hear of Christ, even if to do this we must go ourselves. Not forgetful or disdainful of self, but gaining our delights now through giving self in noble service. Smiling when another has been made to smile. Rejoicing even that our hearts prompt us to tears in our sympathy for the grief-stricken. So has gone on the transformation in our lives. The evil passion subdued for the uplift of righteousness. We are "dead to sin, but risen to walk in newness of life."

THE DISCIPLES OF CHRIST IN OHIO.

F. M. GREEN.



T is now a little more than ninety years since the voice of the pleader for a return to the doctrine and practice of the primitive apostolic church as the basis for the union of all God's people was first heard in the region of our country of which Ohio is an important part. Then there were no churches formally organized which represented in any community this plea. It was the individual voice that was heard, and not the voice of an organized body.

In 1820 Alexander Campbell held a debate in Mt. Pleasant, Ohio, with Rev. John Walker, a minister of considerable ability among the Seceders. In 1823 Mr. Campbell began the publication of the *Christian Baptist*, which immediately gained a wide circulation and supplemented in a remarkable way the voice of the herald.

It is difficult to tell the exact date when churches of the Disciples began to exist in Ohio. The earlier churches were mainly composed of those whose religious connection was with the Baptist body.

The Earlier Churches in Ohio.

The earlier churches took local names which expressed a sentiment which in their locality seemed to be paramount. Sometimes the rivers or large streams of water gave the name to the church. Sometimes the name was of sentimental or historical import. In this matter they followed the method of the old Baptist churches. The Baptist Associations were named Beaver, Grand River, Huron, Stillwater or Mahoning. And the churches were named Concord, Bethesda, Zoar, Valley of Achor, Mt. Hope and Bethel. These are by no means all the names by which the earliest

churches were called, but they fairly represent the method of the time.

Among the very oldest of the Disciple churches in Ohio are those established in Canfield, Austintown, Warren, in the northern part of the state, and the Sycamore church in Cincinnati, in the southern part of the state. As early as 1827 the following churches were in existence: Warren, Lisbon, Mantua, Hiram, Palmyra, Hubbard, Braceville, Yellow Creek, Canfield, Valley of Achor, Salem, Hartford, Youngstown and Randolph. Local congregations increased quite rapidly, so that in 1852, when the Ohio Christian Missionary Society was organized at Wooster, there were about 20,000 "Disciples of Christ" in Ohio. The population of the state at that time was 1,980,329, and the ratio of Disciple membership was less than one to every hundred of the population of the state.

The Early Preachers of Ohio.

The preachers of that day were such men as Alexander Campbell, William Hayden, A. S. Hayden, Jasper J. Moss, Harvey Brockett, Cyrus Bosworth, John Smith, James E. Gaston, B. F. Perkey, Grace Errett, A. B. Green, John Whittacre, Colvin Smith, Harmon Reeves, Myron J. Streator, Alexander Hall, Lathrop Cooley, J. P. Robison, W. A. Belding, D. S. Burnet, James Challen, Wesley Lanphear, J. H. Jones, E. H. Howley and many others of like character and strength.

These were among the "fathers" of the movement in Ohio. These were men of clear minds, good hearts and dauntless courage. They were men of broad views and peaceful inclinations. Of course, they were compelled to "contend earnestly for the faith once delivered to the saints," and in battle their sword was double-edged, and with powerful stroke they smote error and defended "the faith."

A fact which ought to be emphasized in reference to the Ohio churches at the beginning is this: They rarely had any trouble over questions of method, instrumental music, missionary societies or pastors. This is especially true of the churches in northern Ohio. Of course, there were congregations that became tumultuous over these questions, and then as now they were of small influence as religious forces in their respective communities.

Unity and Growth.

The unity of the Disciples, especially on the Western Reserve, has been under all the circumstances most remarkable. This result is probably due to the fact that their earlier and later preachers were men of intelligence, Biblical knowledge, candor and wisdom and vigorous searchers after truth—the truth.

At the beginning the churches of the Disciples were country churches; now their strongest efforts are made in the large towns and cities. Their ministry holds a high place in most of the cities for Scriptural knowledge, evangelical fervor and steadfastness to the "faithful Word."

In numbers the Disciples have grown from a mere handful in 1827 to 584 churches and 77,850 members in 1902, and their enthusiasm for Christ and the old Gospel has not abated. The population of the state has more than doubled since 1852, but the Disciples have increased in numbers until they are four times as numerous as they were then. Besides, they have furnished the nucleus for hundreds of churches in the West and North, and even South. It is well occasionally to pause and reflect on the "has beens"; for the

things that have been are largely the foundation for the things that shall be.

Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

1 Pet. 1:3-4.

INTIMATIONS OF IMMORTALITY.

BRUCE BROWN.



HE path of every planet is modified in some degree by the attractions of other bodies in the system. As the places and masses of the different bodies in our planetary system are known their influences on each other are calculated, and from these data tables have been made predicting the place of each for many years to come. Bouvard was astonished to discover that Uranus did not answer to the prediction made for it in these tables. Its mysterious movements led astronomers to look beyond its orbit for some large unknown body whose attraction would account for the irregularities observed. In the year 1843 Adams of Cambridge and Leverrier of Paris, each ignorant of the purpose of the other, undertook the solution of this difficult problem. When their calculations were published they agreed within one degree, and when telescopes were turned to the spot indicated in the heavens Neptune was discovered. This was one of the crowning achievements of science. The same method of procedure gives an intimation of immortality, for men in all ages and nations have been pulled out of their orbits by some mysterious power. This can only be accounted for as a heavenly influence.

The evidences of an all-wise purpose that is found in nature is a token of immortality. Physics shows wisdom and purpose in the laws of nature. Astronomy declares that the heavenly bodies are controlled by a great plan and purpose, and chemistry speaks likewise of the atoms. The stars and the molecules, the flowers and birds, each have a place in the plan that runs through nature. It is very evident that all nature was destined to minister to the wants of many, the triumph of creation. It is just as evident that everything else but man fulfills its destiny in this world. When the tree is hoary with age it seems right that it should die, for it has answered its purpose. When the ox is fattened it seems right that it should be slaughtered, for it then ministers to a higher life. But man, whose mind grows brighter with the dying years and with a decaying body, is the one anomaly of nature, its great fiasco, the one object without a purpose or destiny, if there be no future life. It is unreasonable to believe that all inanimate nature and all the lower forms of life should have a purpose and fulfill a destiny, while the culmination of creation should perish when his life is only begun.

Provision has been made for all the wants of man except one, and this one is the highest and greatest of all. There is light and beauty for the eye, harmony

for the ear and food for his hunger. He has home and country and humanity to love and the whole universe to study. It is inconceivable that the wisdom which framed the worlds would supply the lower wants of man and forget the supreme aspiration of his soul.

When I climb into the high mountain and take an egg from the eagle's nest on the craig no argument could persuade me that the embryo eaglet that I find within the shell is destined to spend its entire existence within its present narrow prison house. It has eyes which prophesy that some day it will live in the light. It has wings which prophesy that some day it will soar into the sky. With the same certainty I arrive at the conclusion that the imprisoned aspirations of the soul will find their true environment in a higher life. Raphael wept when he gazed on the completed Madonna. He had a dream in his soul that his fingers refused to picture. When Kipling had finished the Recessional he was so disappointed with its imperfections that he threw it away and it was saved to the world by his wife, who rescued it from the garbage. He had a song in his soul that he could never write on paper. When five thousand people had been enthralled by the eloquence of Spurgeon he was found weeping in his study. He had a sermon in his soul that his lips could never preach. Humbolt, old and infirm, cried, "Oh, that I could live another century! I have only begun to learn." He had a longing in his soul that this life could never satisfy. Could he have lived a millennium, he then would only have begun to learn. We can only believe that some day the singer will learn the new, new song, the scholar will know as he is known, the artist will find the realization of his heavenly vision and the preacher will be able to "speak his matchless worth and sound his glory forth."

"I wonder if ever a song were sung
But what the singer's heart sang sweeter?
I wonder if ever a rhyme were rung
But what the thoughts were past the meter?

"I wonder if ever a rose were formed
And there might not be a fairer?
I wonder if ever a gem was ground
And we dreamed not of a rarer?

"I wonder if ever a sculptor wrought
Until the cold stone echoed his ardent thought?
I wonder if ever a painter with light and shade
The dream of his inmost heart portrayed?

"No. In this cold world we never find the best.
It waits for us in the land of rest.
The perfect thing we shall never behold
Till we pass the portals of shining gold."

The law of the survival of the fittest as evidenced everywhere in nature is an intimation of immortality. It is reasonable to conclude that the wisdom that framed the world will decree that his same law will operate through eternity in the preservation of the righteous. It is unthinkable that wisdom could destine dirt to exist for a million years while Christ and Luther, Savonarola and Lincoln should live for only a generation. Man's heart rebels at the thought that the picture is to exist longer than the painter, the house than the builder and the body than the soul.

The mysteries of life give hope of its continuance beyond the grave. Could we understand every other problem but that of death we might conclude that man's eternal home is in the tomb. But when we

cannot understand the little flower in the crannied wall, when the cradle is as mysterious as the sepulcher, it becomes no greater a mystery that we should live again than that we are living now and not so great a mystery that we should continue to live as that we began to live.

The harmony of the universe is an intimation of immortality. Every plant has its proper environment, every lung its proper atmosphere and every eye and ear the proper vibrations of light and sound. When the cold winds come down from the north there is something in the heart of the little bird that bids it fly southward. This voice within its breast is not a deception, for it finds a land of sunshine and flowers. The harmony of the universe leads us to believe we will find a home of light and love when it follows the impulses that are ever throbbing within the heart. That providence that cares for the sparrow will certainly not be deaf to the cry of humanity.

"He who guides from zone to zone
Through the boundless sky thy certain flight,
Will in the long way that I must lead alone
Guide my steps aright."

For this corruptible must put on incorruption, and this mortal must put on immortality,—then shall come to pass the saying that is written, "Death is swallowed up in victory."

1 Cor. 15:53-54

HIRAM HOUSE AND ITS WORK.

G. H. BELLAMY.



HE pith of the settlement work is personality. It is the heart of a man given in true service for the material and moral well-being of his fellow-men, regardless of race, position or color.

Cold intellect, machine-made rules and regulations, which have neither eyes nor feeling, can never occupy an effective place in the best settlement. The head work is not the greatest power that reaches out and draws men. Men with philosophies and theories do not do the passing good or elevate the surrounding life unless they have sympathy—feeling for men in whatever condition they are found. It is neither the philosophies nor the theories to which men are drawn. It is the heart, the personality, which attracts and uplifts. Service not crowned with love may look well in reports, but cannot have the true power of influence.

Savonarola, Mazzini, Phillips Brooks and all such men have had far-reaching influence because their truth was incarnate and their interest in humanity was genuine. Thus it is that the nucleus of the settlement work lies in the personal influences brought to bear by persons of strong human sympathies with enlightened minds upon the life of a given neighborhood. This personality is kept as free as possible from the restraint of institutionalism and left to give itself. As a neighbor said at one of the mothers' meetings, "We like to come here because we are made to feel so friendly. There is so much heart in it." Such expressions, coming spontaneously as they have, give more encouragement than a large array of class and club work. People come to class work because there is usually some direct gain, which promotes personal

attainments, but when they come and find real soul nurture, arousing sympathy, conquering racial and religious prejudices, bringing them all to a broader, more human point of view, where they really "shake out their hearts together," then we believe the higher, better virtues are being stimulated.

Such feeling diminishes the fighting spirit on the street and in the home and turns one from the coarser, more vulgar elements in life. Let us express ourselves thus: That phase of work which stimulates good feeling and friendship and interests man in man is of greater value to a community than a larger amount of industrial and intellectual training. For when the fabric of society is made up of cheer, generosity and sympathy, then greed, falsehood and hatred will be suppressed and our public and domestic activities will be tempered with self-control and consideration for others. It is along this line of friendship that the settlement worker finds his best point of contact. With his education and worth developed through struggle and research, he "lives in a house by the side of the road and is a friend to man." His personal attainments do not separate him from the lowest. They become ideals toward which others strive, bringing hope to those who would have been content with no definite purpose. The desire for education has been no small part of the hopes of our neighbors, inspired by personal influence in the classroom.

Thus it is that Hiram House feels it is accomplishing the very thing for which it has been striving—to arouse the heart and hope of the community. The organized work is only the means to that higher aim.

The work has grown until it is necessary to complete the building that was partially erected two years ago. The organized work of the house consists of a library and reading room, classes in reading, writing, spelling, arithmetic, grammar, algebra, German, study of wild animals, electricity, carpentry, picture framing, printing, basket weaving, sewing, shirt waist making, cooking, gymnasium, embroidery, singing, mandolin, violin, guitar and piano lessons. Clubs have been formed for social, recreative and debating purposes; receptions and parties, entertainments and lectures occur frequently; a district physician has office hours daily from 3 to 5 p. m.; a kindergarten and day nursery are rendering a most divine service in their humble way. During the winter a skating rink has been filling the lives of many boys and girls with healthful recreation. In the summer time a camp is opened in the country during the months of July and August, the skating rink is transformed into a playground, where swings, flying rings, sand boxes, basket ball courts and a merry-go-round afford pleasure for many. In our district there is not an open public play space, save the street, for 8,500 children under 21 years old; the street life education with fatal precision leaves a wicked moral conscience, a shiftless laborer, an irresponsible citizen. The playground substitutes a constructive, responsible, law-abiding spirit for the destructive, irresponsible, lawless life of the street. The playground means better morals, better bodies, better hearts, fewer arrests, less stealing, gambling and mischief. Our neighborhood policeman has said that the Hiram House playground was as good as ten policemen.

The settlement stands for a healthier and purer social, political, industrial and religious life of the community, and through organized work and friendly visiting is trying to arouse an interest in all that makes for public and individual virtue.

BOOK REVIEWS.

The Messages of the Prophetic and Priestly Historians.

By John Edgar McFayden, professor in Knox College, Toronto, Canada. Charles Scribner's Sons, New York, 1901. Pp. 355. Price, \$1.25 net.

In the introduction to this work the author says: "The problems with which criticism deals are real; their burden is felt not only by the professional critic, but by every one who reads his Old Testament with intelligence and imagination. But they do not touch the heart of the matter. Deeper than all with which criticism can directly deal is the audible pulsing of a life at once human and divine, a life which grew richer and deeper as the centuries rolled, from the exodus to the exile. The goal of all true criticism is to understand that life more adequately and sympathetically." The series, of which this is the sixth volume to be issued, is edited by Professors Sanders and Kent of Yale University, and includes among the volumes already published "The Messages of the Earlier Prophets," "The Messages of the Later Prophets," "The Messages of Jesus According to the Synoptists," "The Messages of Paul" and "The Messages of the Apostles." It is the purpose of the volumes to give brief introductions to the different portions of Scripture and then a paraphrase of the Biblical material, so that a full understanding may be obtained of the circumstances and the utterances of the different periods of the Bible. The present volume deals, as its title implies, with all of the historical narratives of the Old Testament, beginning with the Hexateuch and closing with the Book of Esther. The two points of view, the prophetic and the priestly, are maintained throughout, and though there is necessarily considerable condensation, owing to the amount of territory covered in the single volume, yet admirable work has been done. The comparison of Chronicles with Kings, representing the priestly as contrasted with the prophetic point of view, is given further value by a scheme of varied typography, which presents the sources, the material common to both documents and the variations, in admirable form.

The Early History of Syria and Palestine.

By Lewis Bales Paton. New York, Charles Scribner's Sons, 1901. \$1.25 net.

This is one of the volumes in the "Series of Hand-Books in Semitics," edited by Professor Craig of the University of Michigan. The former volumes include "The Social Life of the Hebrews," "The Babylonians and Assyrians" and "The Ethics and Religion of the Hebrews." In this work a birdseye view is given of the entire field of Western Asiatic politics, from the earliest historic times to the New Babylonian supremacy, which closes with the expiration of Israel's exile. The themes treated include the early inhabitants of Syria, the older Babylonian supremacy, the migration of the Amorites and of the Canaanites, the rule respectively of Babylon and Egypt, the Hittites, the Aramaeans, the rise of Israel and the external history of Palestine through the periods of the Judges and Kings, including relations with Assyria and Babylonia. The citation of monumental evidences is very full, and one is given for the first time a concise and readable statement of Israel's relationships to the surrounding nations on the purely political and military sides. The chronology is somewhat different from that to which Semitic students have become familiar of late, the dis-

ruption of Israel being placed in 931 instead of 937. The discussion of moot points like this is frequently brief and unsatisfactory, but it is apparent that the attempt is made to place the best available material before the reader, without discussion. Especially valuable use is made of the archaeological data already made accessible in part through the work of Seyce, Hommell and others. Ample allowance is made for tradition and legend in Israel's early memorials. But at the same time the main lines of the Old Testament narrative are rendered more impressive by the facts which related histories furnish. An especially valuable feature of the volume is the elaborate system of chronological tables covering the entire range of Western Asiatic politics during the period under review and an equally elaborate bibliography, which places at the disposal of the reader a large body of useful references to competent helps. The work is embellished with a number of especially prepared maps.

THAT PRINTER OF UDELL'S.

HAROLD BELL WRIGHT.

CHAPTER I.

"No Work for a Tramp."



H, God—take ker o' Dick. He'll sure hev er tough time when I'm gone—an' I'm er goin'—mighty fast, I reckon. I know I ain't done much—ter brag on—Lord—but I ain't had nary show—an' I—allus 'low'd ter do ye better—but hit's jes' kept me scratchin'—ter do fer me an' Dick—an' somehow I ain't had time ter serve ye—like I ort. An' my man—he's most ways no 'count an' triflin'—Lord—'ceptin' when he lickers up—an' then y' knows how he uses me an' Dick. But Dick—he ain't no ways ter blame fer what his dad an' mammy is, an'—I ax ye provisions.

Then, cursing in his sleep, the drunkard stirred uneasily and the dog slunk beneath the bed, while the boy stood shaking with fear until all was still again. Reaching out he touched once more that clammy hand upon the dirty coverlid. No movement answered to his touch. He reached farther and cautiously laid his fingers upon the ashy-colored temple, awkwardly brushing back a thin lock of the tangled hair. The face, like the hand, was cold. With a look of awe upon his face and horror in his eyes, the child caught his parent by the shoulder and shook the lifeless form, while he tried again and again to make her hear his whispered word.

"Maw! maw! Wake up! Hit'll be day purty soon, an' we kin go an' git some greens; an' I'll take the gig an' kill some fish fer you. The's a big channel cat in the hole jest above the riffles—I seed 'im ter day when I cros't in the John boat. Say, maw, I done set a dead fall yester'd—d' reckon I'll ketch anythin'? Wish' 'ud be a coon, don't you? Maw! Oh, maw! The meal's most gone. I only made a little pone las' fair—Oh—Lord—take ker—o' him—fer Jesus' sake—Amen—"

"Dick—oh, Dick—whar are ye, honey?"

A hollow-cheeked wisp of a boy arose from the dark corner where he had been crouching like a frightened animal, and with cautious steps drew near the bed.

Timidly he touched the wasted hand that lay upon the dirty coverlid.

"What ye want, maw?" he whispered.

The woman hushed her moaning and turned her face, upon which the shadow was already fallen, toward the boy. "I'm er goin' mighty fast—Dickie," she said in a voice that was scarcely audible. "Whar's yer paw?"

The boy's eyes were big with tears as, bending closer to the face upon the pillow, he pointed with trembling finger toward the other end of the cabin and whispered: "Sh—he's full er gin. Bin down ter th' still house all evenin'. Don't stir him, maw, er we'll git licked ergin. Tell me what ye want."

His only answer was that broken prayer: "Oh—Lord—take ker—o'—"

A stick of wood in the fireplace burned in two and fell with a soft thud on the ashes—a lean hound crept stealthily to the boy's side and thrust a cold muzzle against his ragged jacket. In the cupboard a mouse rustled over the rude dishes and the scanty handful of night; that's some left fer you. Shan't I fix ye some 'fore dad wakes up?"

But there was no answer to his pleading, and, ceasing his efforts, the lad sank on his knees by the rude bed, not daring even to give expression to his grief lest he arouse the drunken sleeper by the fireplace. For a long time he knelt there, clasping the cold hand of his lifeless mother, until the lean hound crept again to his side and, thrusting that cold muzzle against his cheek, licked the salt tears that fell so hot.

Then, just as the first flush of day stained the eastern sky and the light tipped the old pine tree on the hill with glory, the boy rose to his feet and, placing his hand on the head of his only comforter, whispered:

"Come on, Smoke, we've gotter go now, I reckon." And together boy and dog crept softly across the room and stole out of the cabin door—out of the cabin door into the beautiful light of the new day. And the drunken brute still slept on the floor by the fireplace; but the fire was dead upon the hearth.

"He kant hurt maw any more, Smoke," said the lad, when the two were at a safe distance. "No, he sure can't lick her ag'in, an' me an' you kin rus'l fer ourselves, I reckon."

Sixteen years later, in the early gray of another morning, the boy, a young man now, crawled from beneath a stack of straw on the outskirts of Boyd City, a busy, bustling town of some sixteen thousand people in one of the middle western states, many miles from the rude cabin that stood beneath the hill. The night before he had approached the town from the east along the road that leads past Mount Olive cemetery, and hungry, cold and weary had sought shelter of the friendly stack, much preferring a bed of straw and the companionship of cattle to any lodging place he might find in the city, less clean and among a ruder company. It was early March, and the smoke from a nearby block of smelters was lost in a chilling mist, while the raw wind made the young man shiver as he stood picking the bits of straw from his clothing. When he had brushed his garments as best he could and had stretched his numb and stiffened limbs, he looked long and thoughtfully at the city lying half hidden in its shroud of gray. Then, buttoning his worn coat tightly across his chest and swinging his arms and stamping his feet, he walked briskly but somewhat clumsily across the open prairie.

Passing a deserted mining shaft and crossing the railroad, he entered the southeastern portion of the town and continued west until he reached the main street, when he stopped at the little grocery store on the corner. Then, after investing half of his entire capital in crackers and cheese, he went on down a less frequented street where he could eat his poor breakfast unnoticed.

He had walked scarcely a block when a lean hound came trotting across the road. "Dear old Smoke," said Dick to himself, his mind going back to the companion of his early struggle. "Dear old Smoke"—then as the half-starved creature came timidly to his side and looked pleading eyes at the cracker he was eating, he stopped to pat the bony head. "You look like an old friend of mine," he said. "A friend who is never hungry now, but you're hungry, aren't you?" A low whine answered him. "Yes, you're hungry all right"—and the next moment a wagging tail was eloquently giving thanks for the larger part of the crackers and cheese.

The factories and mills of the city sent forth their morning greeting, while the sun tried in vain to drive away the chilly mist. Men with dinner buckets on their arms went hurrying along at the call of the whistles; shopkeepers were sweeping, dusting and arranging their goods. A street car full of miners passed with clanging gong, and the fire department horses, out for their morning exercise, clattered down the street. Amid the busy scene walked Dick, without work, without money, without friends, but conscious of his own honesty and full of faith in his own ability as when a boy he walked out into the world to hustle for himself.

The factory whistles blew for dinner, but there was no dinner for Dick; they blew for work at one o'clock, but still Dick had no work in sight. All that long afternoon he continued to search for that which meant life to him, but always with the same result: "Nothing for you." Some, it is true, were kind in their answers. More were cold and indifferent, one was even cruel. He was a wealthy hardware merchant, and in answer to Dick's request for work enough to pay for some food said: "We don't employ tramps. Get out of here."

"But, sir," replied the young man, "I'm not a beggar. I'm willing to work and will earn every cent you pay me."

But Mr. Goodrich only answered with a sneer of contempt as he waved his hand toward the door and said: "Get out, I tell you. We don't want you around."

"But, sir," said Dick again, "what am I to do?"

"I don't care what you do," returned the other. "There is a stone yard for such as you."

"Sir," answered Dick, standing very straight, his face as pale as death. "Sir, you will yet learn that it does matter very much what such fellows as I do, and some day you will be glad to apologize for your words this morning. I am no more worthy to work on the rock pile than yourself; as a man I am every bit your equal, and will live to prove it. Good morning, sir." And he marched out of the office like a soldier on parade.

Then the whistles blew for six o'clock, and the workmen, their faces stained with the marks of honest toil, trooped along the streets toward home. Clerks and business men crowded the restaurants and lunch counters, and the street cars were filled with shoppers hur-

rying to their evening meal. Through his hungry eyes Dick watched the throng and wondered what each worked at during the day and what they would have for supper.

The sun went behind a bank of dull, lead-colored clouds and the wind sprang up again, so sharp and cold that the citizens turned up the collars of their coats and drew their wraps about them. Dick sought shelter from the chilly blast in an open hallway. Suddenly a policeman appeared before him.

"What are you doing here?"

"Nothing," answered Dick.

"Wal, ye'd better be doing something. I've had my eye on you all the afternoon. I'll run ye in if I ketch ye hanging round any more. Git a move on, now."

And Dick stepped out on the sidewalk once more to face the bitter wind. Walking as rapidly as possible, he made his way north on Broadway, stopping just long enough at the corner of Seventh street to invest his remaining capital, a nickel, in crackers and cheese again, then pushed on past the big hotel, all aglow with light and warmth, past the vacant lots and the bicycle factory, until he reached the ruins of an old smelter just beyond the Missouri Pacific tracks. Groping his way over the fallen walls of the furnace, stumbling over scraps of iron and broken timbers in the dusk, he searched for a corner that would, in some measure, protect him from the wind. It grew dark very fast, and soon he tripped and fell against an old boiler upturned in the ruin. Throwing out his hand to have himself, by chance he caught the door of the fire-box, and in a moment more was inside, crouching in the accumulated dirt, ashes and iron rust. At least this was better than open prairie or street, and leaning his back against the iron wall of his strange bedroom, the poor fellow ate his meager allowance and, tired out, slept.

The keen night wind screamed and shrieked as it came rushing across the open prairie and whistled and howled as it rattled and banged about the ruins of the old smelter, as if in an unholy rage that a victim had escaped its icy clutches. Then it moaned and sobbed about the streets and dwellings of the city as though pleading with men to restore its legitimate prey and protect the owner of the old rusty boiler from the creature that had dared to make the iron shell his resting place and refuge.

And through it all Dick slept; not peacefully, but with fitful starts and broken dreams, fragments of the days that were past and fears for the days that were yet to come. At times he roamed along the river and through the woods of his childhood home and gathered shiny pebbles by the shallows, built castles in the sand or played at hide-and-seek with the birds and squirrels. Again he fought the world hand-to-hand and made it yield an honest livelihood; again he learned his trade and looked into a sunny future, and then the trouble came and he wandered once more alone without friends. Then back again in his dreams to where the tired mother lay dying, while the drunkard cursed in his sleep by the open fireplace, until, as the light of the morning stole in at the cabin door and he turned to face a new day, he opened his eyes with a start to see a tiny ray of sunlight streaming through the partly open door of his rude lodging place, and he crept out, stiff and sore, to begin his weary search again.

(To be continued.)

**AT THE CHURCH
OUR PULPIT.**

THE BIRTH OF THE WORLD'S NEW HOPE.

E. L. POWELL.



N the first day of every week we commemorate the death of our Lord and celebrate the glad feast of his resurrection. The supper speaks to us of his death; the day itself speaks to us of his resurrection. The festival of Easter seeks to emphasize that which every Sunday in the year declares—Christ is risen. It accentuates the sermon which the first day of every week preaches.

Our text tells us of this new, glad hope—this hope which shines brighter and brighter with the passing years.

The fact of the resurrection is capable of proof overwhelming in its cogency. This language itself is an unanswerable argument. It expresses a change in the minds of the disciples from despondency to hope; from gloom to joy; from doubt to faith. Consider the attitude of the disciples prior to this outburst of inspired gladness. When Jesus was buried none of them believed that he would rise again. When the stone was rolled to the door of the sepulcher all hope in relation to Christ was buried. "The women came to the sepulcher on the first day of the week, not to see it empty, but to embalm his body for its long sleep. Mary ran to tell the disciples, not that he was risen, but that the body had been taken away and laid she knew not where. When the women told the other disciples how he had met them, their words seemed to them as idle tales and they believed them not. Peter and John, as John himself informs us, 'knew not the Scripture that he should rise from the dead.' Could anything be more pathetic than the words of the two travelers to Emmaus, 'we trusted that it had been he which should have redeemed Israel'? When the disciples met together 'they mourned and wept.' They were utterly without hope. Peter suggested that they return to their old business.

After the resurrection these disciples were full of confidence and joy. Despondency had fled; doubt had vanished. The change is expressed in the doxology of Peter, "Blessed be God," etc.

How shall we account for this change? Evidently there must be some cause adequate to produce such an effect. "The resurrection alone meets the exigencies of the problem." That is the explanation which the disciples give. They say they saw him; that he showed himself alive after his resurrection by many infallible proofs; they told of his appearances to Mary Magdalene, to the other women, to Peter, to the two on the way to Emmaus, to the five hundred brethren at once.

Such an occurrence is absolutely necessary to explain the marked transition of the disciples from the deepest despondency to a faith and hope which wel-

comed persecution and death itself. It was the birth of the world's new hope.

Let us consider some of the elements of this hope—this hope, which, through the resurrection of Christ, passes into assurance. Its keynote is victory. "O death, where is thy sting! O grave, where is thy victory? Thanks be unto God who giveth us the victory through our Lord Jesus Christ!" We are told that Diagoras the Phodian had in his time won many wreaths at the Olympic games. He had two boys and brought them up to the same profession. The day came when his own force abated and he was no longer able to strive for masteries in his own person, so he went up to the Olympian games with his two sons. He saw the blows which they gave and received and rejoiced when he discovered that they were both victorious. A Lacedaemonian said to him: "You may die now, Diagoras." So it was; for when the two sons shouldered their father and bore him through the camp amid the ringing cheers of the Greeks, the excitement was too great. He passed away on a wave of victory. Our Lord has wrestled with death and gained the victory and on the mighty, uplifting wave of his victory we can pass from the earth.

There is, furthermore, involved in this hope the deep desire and the earnest expectation that we shall meet the loved ones gone before and shall one day be presented to the illustrious dead of all the ages. They are living somewhere in the far away, and because they live we cherish the hope that when we pass hence we shall greet them. This is part of the gladness of Easter. "We sorrow not as those who have no hope." This is the reason we bring our flowers and our songs and our loud hallelujahs. I do not like those beautiful lines which say—

"A wind blew out of the cloud, chilling
My beautiful Annabel Lee;
So that her high-born kinsman came
And bore her away from me,
To shut her up in a sepulcher
In this kingdom by the sea."

Our dead are not "shut up" in any sepulcher. They enjoy the liberty of life.

"Those we call the dead
Are breathers of an ampler day
For even nobler ends."

And so this love in our hearts for them—this love that we feel to be undying—leads us to think of the joyous day of reunion.

Again, through this hope, we rest in the assurance of realized possibilities. If man cannot fix his soul in the conviction of immortality, then he alone, of all God's creation, strikes the note of incompleteness. The day fulfills itself in the dawn, the bud in the flower, the seed in the harvest, the river in the sea. But no normal man has ever lived—no matter how long his life—whose desires and aspirations and intimations could find fulfillment in time. Life is too short. We do but just begin to develop here, and if there be no future life man alone will be the great exception to the universal law which gives to every thing and being an opportunity to realize its life. It is this hope—this conviction of immortality—that dissipates all doubt on the question. Eternity will give to him the opportunity to become all that he is capable of being. His broken song shall yet round itself out into a glorious melody; his highest dreams shall yet come true; his soaring imagination shall yet find that its loftiest flights

have not transcended reality. He shall yet find an atmosphere suited to all of the powers which he feels striving in his soul.

"Here sits he, shaping wings to fly,
His heart forebodes a mystery.
He names the name Eternity."

Christ's resurrection is the answer to his foreboding—there is eternity and the wings he is shaping will find ample scope for their exercise. Follow your dreams of beauty and truth and they will presently fold their wings in the bosom of God.

I need not speak of this hope as energizing life and character. We have felt the "power of an endless life" in our thoughts which "pierced the night like stars"; in our aspirations, which proclaim that we were made for another world than this; in our dissatisfaction with the perishable, which tells us we were not born to die. We have recognized the energy of this hope in its sustaining influence when trouble "gathered thick and thundered loud," and at last, when death has stood before us demanding the countersign, we have whispered "hope" and passed in serenity the line which divides the seen from the unseen. It has brought strength to the reformer in his heroic enterprise; it has sustained the scholar in his proclamation of new and unwelcome truth; it has enabled the martyr to meet the lurid glare of the flames with the victorious smile of peaceful resignation, and it has enabled the humble sufferer on the bed of death to fling defiance in the face of disease and to pass from earth with a paean of victory on his lips. Truly, it is a living and powerful hope. Christ has stored away in it the mightiest energy of creation—mightier than all other forces because life is at its heart.

*And the mother gave in tears and pain,
The flower she most did love;
She knew she should find them all again
In the fields of light above.*

Longfellow.

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The more I learn, the more my confidence in the general good sense and honest intentions of mankind increases. . . . I take great comfort in God. I think he is considerably amused with us sometimes, but that he likes us, on the whole, and would not let us get at the match-box so carelessly as he does unless he knew that the frame of his universe was fireproof.—James Russell Lowell.

The Bible School

SAUL OF TARSUS CONVERTED.

April 6, 1902. Acts 9:1-12 (20).
Golden Text: Repent ye, therefore, and be Converted, that your sins may be blotted out. Acts 3:19.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

The Changed Life.

The one unanswerable argument for the Christian religion is its power to change the lives of men like Saul in every age. From the fiercest prosecutor of Christians this man is changed to become the tenderest of men and used of the Lord in his work second to no other person after himself. Indeed, from this time the development of the very church that Saul had so powerfully opposed, centers in the activity of this man. It was he who planted Christianity in the Roman provinces of Asia Minor and then in Europe.

Verse 1.—Following Up Advantage.

"And Saul." In his zeal Saul was ready to follow up to the utmost any advantage apparent in the Disciples' fleeing before the storm of the Jerusalem persecution. His heart was set on nothing less than rooting out this movement.

"yet breathing out threatenings." Moved like some ravenous beast in his rage, as he must have heard that the Disciples had been successful in reaching Samaria, Damascus and other points there to win adherents. Ch. 8:6. 8; 9:21.

"and slaughter." Imprisonment and fire were not enough; he thirsted for blood.

"against the Disciples." And also, unbeknown to him, against the Lord. Vs. 4.

"went unto the high priest." As a Pharisee, Saul must have bitterly hated the Sadducee high priest (Ch. 5:17), but he would invite the aid of an old enemy to put down the new and rising one.

Verse 2.—Enemies Join Hands.

"Desired of him." Of the Sanhedrin over which the high priest presided. Ch. 22:5. The believers had greatly angered the high priest, hence he would give ready ear to any scheme for their slaughter.

"letters to Damascus." Where some of those distressed refugees had fled. These letters were granted. Ch. 22:5.

"found any of this way." It should be printed, "The Way," as in the R. V. This was the earliest designation applied to the Disciples. Christ was The Way, the Truth and the Life.

"whether men or women." His hatred would spare neither sex.

"bring them bound to Jerusalem." Bound by chains as was he himself later and for many years. He would have them punished in the severest manner.

Verse 3.—Chief Persecutor.

"As he journeyed." Saul's zeal is shown in his making this journey to Damascus which would require five or six days.

"he came near Damascus." This was the capital city of Syria. Isa. 7:8. Ananias was there and other Disciples filled with terror at the approach of this now famous chief persecutor. Vs. 21.

"suddenly . . . a light from heaven." It was about mid-day. The light was the glory of the Sun of Righteousness, the Light of the World.

"round about him." His companions saw the great light and heard the voice, but not to understand it. Acts 22:9.

Verse 4.—Vine and Branches.

"fell to the earth." Saul as well as his companions were prostrate on the ground. The great light was the cause of their fall. Ch. 26:13, 14.

"heard a voice saying." The voice was in the Hebrew tongue. Only Saul understood it. Ch. 22:9.

"Saul, Saul." This tender remonstrance, in tone perhaps like unto that when Jesus wept over Jerusalem, must have been the first convincing of sin to the heart of Saul. John 16:8.

"why persecutest thou me?" Emphasis on "me." The injury to the branches was injury to the Vine. Jno. 15:1; Matt.

25:40-45. The branches are a part of the Vine. So Paul became—so we come to be—a part of Christ. Gal. 2:20.

Verse 5.—Light to the Soul.

"And he said, who art thou, Lord?" Prostrate, the startled persecutor cries for light. His confusion at this stage is pathetic and of which he perhaps speaks in Rom. 7:15, "That which I do I know not." He must have recognized none other than Jehovah whom he addressed as Lord in that awful felling flash from heaven.

"I am Jesus." In Paul's own narrative, Ch. 22:8, it is said, "I am Jesus of Nazareth." Thus while he here had used the exalted term, "Lord," the heavenly speaker sets himself forth neither as the glorified Messiah, the picture in the Jewish mind, or as the Son of God Divine, but rather as the humble man of hated Nazareth, the horny-handed carpenter, the lover of the common people, the friend of sinners.

"whom thou persecutest." A home thrust of the two-edged sword (Heb. 4:12) and which pierced Saul's heart for days to come. How do we show our love or hatred toward Jesus? By our love or hatred toward his followers.

Verse 6.—Change of Masters.

"he trembling and astonished." Later others trembled before the truth as uttered by Paul. Ch. 16:29; 24:25. "what wilt thou have me to do?" Not now what will the high priest have me to do, but a request for a new commission. It is the natural question of the truly changed man. He is ready to do.

"Arise and go." Having all authority in heaven and earth the kingly Savior speaks as to a servant.

"into the city." Not back to Jerusalem but to the very place he was headed for—to the people on whose destruction he had been bent, but now from them to receive loving Christian favors. Here was a severe test of Paul's sincerity. As Peter must show love to enemies by beginning his Pentecostal work in Jerusalem, so Paul must receive instruction from those to whom he had been a deadly enemy. Love is the great leveler.

"it shall be told thee." Paul's conversion dates from the moment he changed masters. (Matt. 6:24), but knowledge must come to him, as always, step by step. Here enters the human agency that figures in all conversions; exalting every common Ananias to be a co-laborer with God. Possibly you and I may have a part in influencing others, who will be used of God far beyond our own ability. Jno. 1:40, 41.

Verse 7.—Hearing Shall Not Hear

"And the men . . . stood speechless." This refers to the people of the persecuting crusade headed by Saul. At the same time they fell to the ground in fear, as did the enemies of Jesus when they sought to arrest Him. Jno. 18:5.

"hearing a voice." The meaning, taking this passage with Acts 22:9, is that they heard the sound, as in Jno. 12:28, 29, but not understandingly. They had not been addressed. We say of a public speaker, "We cannot hear him;" when we hear his voice but not understandingly. The case of hearing and not hearing is not uncommon. Matt. 13:14.

Verse 8.—Communion with God.

"and saw no man." He could not see, being blind. Ch. 22:11. There by God's loving provision the world was shut out and Saul is alone with his Maker. Our Heavenly Father often thus withdraws his children from earthly occupations, by means of bodily ailments, that they may stop and think of the soul's eternal interests. God will be praised through all eternity for some afflictions allowed.

"they led him by the hand." What a picture of subjugation to be thus helplessly led along at a groping pace.

"into Damascus." He indeed enters the city, his objective point, but instead of a fiery persecutor to triumph in the enterprise of taking trembling Christian prisoners, he himself is a helpless, humbled prisoner of the Lord.

Verse 9.—Fasting and Prayer.

"three days without sight." For three days in the gloom of blindness which he well may have assumed was to be permanent. Some in our own day who have physical eyes are sightless throughout a life-time. Matt. 13: 13.

"Neither did he eat nor drink." His time was occupied in fasting and prayer. Vs. 11. We may be certain that it was not formal fasting, but his mind was so exercised by the extraordinary events and his blindness that appetite would recoil at food.

Verse 10.—Human Helper.

"A certain Disciple, Ananias." An obscure Disciple, of whom nothing is known except in this connection. Yet in a few words there is sketched a likeness of faithfulness under difficulties that is most inspiring. It does make a difference to God what helpers He uses. Ananias was timid, (Vs. 13, 14);

was humble, being neither an Apostle nor having any pastoral office; was devout (Ch. 22:12); was of "good report of all the Jews." (22:12) a beautiful example of one so filled with true Samaritan love that those of the bitterest sectarian spirit had nought to say against him.

"to him said the Lord." This was in a vision. The Lord calleth His sheep by name.

"Behold I am here, Lord." Here is an added good trait in Ananias; he was attentive to the Lord's words.

Verse 11.—Faithfulness Recognized.

"Arise and go." These are the very words addressed to Saul. Vs. 6. When God calls you to the assembly of His people (Heb. 10:25), in Sunday school or Church, he may be calling another one there whom you are to help and bless.

"which is called Straight." He who takes account of the sparrow's fall is familiar not only with the name (Vs. 10), but the street and number of every one of His children.

"Behold he prayeth." Proper conditions an unfailing mark of a devout man. There could be no hypocrisy in such circumstances.

Verse 12.—Corresponding Vision.

"Hath seen in a vision." Saul's mind was opened by a vision as was that of Ananias. When this was done is not recorded. Saul was even apprized of his name, that he might be the more confirmed.

FIVE MINUTES SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.

ESUS said unto her, *I am the resurrection and the life.* These words were uttered by the Master to his good friend Martha on their way to the grave of Lazarus. The circumstances of the text are beautiful, sweet with love and tears, but I leave the Bethany home, the road leading up to it, the garden where Lazarus had been laid. I leave all these two thousand years in the past and I look toward the hour when Jesus shall come back; I know not when; I do not care. I hope it will be soon, but some time he will come and all the graveyards and cemeteries through all the earth shall be broken into like a robber breaks into a house and steals the best jewels and takes them away for his own. The first resurrection marks the gathering of the best from all the earth. It is this—"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." If you have the Spirit of God, come up you must. I want no theories about the resurrection; I do not care about your scientific calculations; above the din and strife of this world Jesus will come riding upon the clouds in power and great glory. We know him now; we shall know him then, and who is so base as to say that the Lord does not now and shall not then know his own? "I am the resurrection and the life" shall be set to such music as all the combined orchestras of the earth could only be sufficient to make one chord in the superb melody. In 1751 Thomas Gray wrote:

"Can storied urn or animated bust

Back to its mansion call the fleeting breath?

Can honor's voice provoke the silent dust,

Or flattery soothe the dull, cold ear of death?"

And with his poetic interrogation came the lamentable cry, "No," but one trumpet blast shall wake up the righteous dead in the neglected graveyards and cemeteries, in the bottom of the sea and the richly carved mausoleums all around the world. They shall hear his voice—"the dull, cold ear of death" shall be unstopped and we shall hear him say, "I will ransom



thee from the power of the grave; I will redeem thee from death. O death, I will be thy plagues; O grave, I will be thy destruction, and repentance shall be hid from mine eyes." Surely those will be the days of the triumphal march.

Earthly ties break and with them sometimes almost breaks the heart. Sorrow comes in like a ghost and death smites the one we love. I remember seeing in Westminster Abbey the Nightingale tomb, which represented a husband fighting back death from his young wife, but death was moving as steadily up to take its victim as the tides move in the sea. It was a masterpiece of art in marble, but I have seen it in human life—people desperately fighting to keep their loved ones from death. Oh, you are fighting your battle on the wrong side of the grave! All flesh is as grass and as the flower of the grass it must fade away. That ugly gash cut in the earth shall receive us all, but Jesus shall tear open the wound on the bosom of the earth and the dead in Christ shall live. We weep; it is natural to cry, but God promises to his own a complete victory on the other side of the grave. Our sleep there will not harm us, for he who kept the grave of Moses shall not forget the grave of the least of his saints, and to us now he says, "Because I live you shall live also." Surely no man ever spoke like that Man, for he alone is the only begotten Son of God.

Our Father, we thank thee for the thoughts of Easter and all the certainties of the resurrection. Amen.

CHRISTIAN ENDEAVOR.

CHAS. BLANCHARD.

GROWING IN GRACE.

*Topic April 6: Ref. I. Pet. 2: 1, 2: Eph. 4: 12-15
2 Pet. 3: 17, 18.*

HAT strange perversions of Scripture seem to find place in popular conceptions of religion! I confess myself at a loss often times to understand just what ideas of spiritual growth a good many good people hold. Henry Drummond, in one of his wonderfully simple and illuminating addresses—"The Greatest Need of the World"—gets at the heart of the matter in his own inimitable way. I wish I could quote his address in full. You can get them for a small sum at almost any bookstall. And I am doing you the best service possible in urging you to do so. His thought and the beautiful Scriptural truth, briefly stated, is that we do not grow in grace or in Christian character any more than we do in physical stature by our own personal thought and effort. But we all, as in a mirror, beholding the glory (character) of the Lord, are

Changed

from glory to glory, even as by the Spirit of our God (2 Cor. 3: 18).

"How disturbed and distressed and anxious Christian people are about their growth in grace! Now the moment you give that over into Christ's care—the moment you see that you are *being changed*—that anxiety passes away. You see that it must follow by an inevitable process and by a natural law if you fulfill the simple condition; so that peace is the reward of that life and fellowship with Christ. Peace is not a thing that comes down solid, as it were, and is fitted somehow into man's nature. We have very gross con-

ceptions of peace, joy and other Christian experiences; but they are all simply effects of cause. We fulfill the conditions; we cannot help the experiences following.

"Christ said: 'The world seeth me no more, but you see me.' You see him, and standing in front of him, reflect him and the world sees the reflection. It cannot see him. So that a Christian's usefulness depends solely upon that relationship.

"Almost everything in Christian experience and character follows, and follows necessarily, from standing before Christ and reflecting his character. But the supreme consummation is that we are

Changed Into the Same Image

even as by the Lord the Spirit.

"What a prospect! To be changed into the same image. Think of that! That is what we are here for. That is what we are elected for. Not to be saved, in the common acceptation, but 'whom he did foreknow he did predestinate to be conformed to the image of his Son.' Not merely to be saved, but to be

Conformed to the Image of His Son.

"And as we must spend time in cultivating our earthly friendships if we are to have their blessings, so we must spend time in cultivating the fellowship and companionship of Christ. And there is nothing so much worth taking into our lives as a profounder sense of what is to be had by living in communion with Christ and by getting nearer to him."

And more and more the persuasion grows upon me that there is no real growth in grace and true knowledge apart from this

Intimacy with Christ

and conformity to the image of Christ. There cannot be growth in grace without growth in knowledge—but there may be some increase in what passes for knowledge without corresponding growth in Christian character. Growth in character—in Christian manhood and womanhood—that's what growth in grace means. It means development in individual and church life until we all come into the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ. And herein is fullness of joy, delight in service and all that dignifies and beautifies and unifies.

The college world is observing with lively interest the experiment of the Harvard Union at Cambridge. The union, which is now in full operation, was established through the generosity of Major Henry L. Higginson. In brief, the institution may be described as a clubhouse which is designed to serve the purpose of placing Harvard men, both in college and out of it, in community. The Harvard Union is the first experiment of its kind in college life, and it bids fair to exert some important influences upon the entire theory of college life upon the continent. The fact that the institution is a success is to be inferred from the circumstance that it has already become perhaps the most conspicuous factor in the social life of the university. At Yale, at Princeton, at Cornell and at the other great American universities of the country, the workings of the Harvard Union are being watched with the hope of discovering a new application of educational influences.

19.5

THE CHRISTIAN CENTURY

A WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE

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Articles for publication should not exceed one thousand words and should be in our office one week previous to date of paper in which they are to appear. News letters should be condensed as much as possible. News items are solicited and should be sent in promptly.

NOTES AND PERSONALS

E. C. Faunce, Reynolds, Ind., reports five additions recently.

B. F. Hall reports 24 additions in a meeting with home forces.

Zuinglius Moore reports three confessions at Milford, Ill., March 16th.

There was one addition at Fiscus, Iowa, where F. A. Sheetz ministers, recently.

S. S. Jones of Danville, Ill., is assisting D. G. Wakeman in a meeting at Durand, Mich.

L. B. Grogan, evangelist for Indian Territory, is in a meeting at Holdenville. Prospects fine.

D. M. Austin closed a short meeting March 9th at Big Stone Gap, Va. There were 18 confessions.

Four additions and apportion for foreign missions raised at Washington, Ill., where H. H. Peters ministers.

The church at Ursula, Ill., where J. D. Greer preaches one-half time, took the best Foreign Mission offering they have had for years.

S. M. Cooper announces change of address from 2215 Park avenue, Walnut Hills, Cincinnati, to 3911 Main avenue, Avondale, Cincinnati.

It seems that the editor of the Standard regards himself as the pos-

sessor of Isaac Errett's mantle, but feels that the mantle is a little small.

W. E. Garrison, assistant editor Christian Evangelist, is to read a paper on "Our Plea," before the Chicago Christian ministers Monday morning, March 31st.

D. S. Domer, Brandon, Iowa, preaches for his home church and Oak Grove. Oak Grove raised more than her apportionment for Foreign Missions. Bro. Domer is doing a splendid work.

J. T. Davis of Carmi, Ill., who has succeeded Ira Billman as pastor of the First church at Evansville, Ind., enters his work with large anticipations and hopes soon to establish a mission Sunday school.

Owen Livengood, Montfort, Ohio, reports additions for last week as follows: Baptism, 1,864; from M. E., 20; Baptists, 8; Catholics, 4; unclassified, 22, and one minister from M. E.; total, 1,919; churches dedicated, 2.

The Central church at Decatur, Ill., is in the most prosperous condition in its history. F. W. Burnham is pastor. A debt of some \$500, which they have been carrying for some time was raised Sunday, March 16th.

S. J. Holland, clerk of church at Thomson, Ill., writes in a most hopeful way of Bro. C. C. Carpenter, who has just closed his year's work. This is the first year the church has had preaching for all of the time.

Mention was made some time ago that the church at Birmingham, Ala., had extended a call to Bro. C. E. Powell of Fulton, Mo. Since that time Bro. Powell has accepted the call and is now at his post in Birmingham.

Special Telegram, Anderson, Ind., March 23: Twelve Wednesday, eleven Thursday, thirteen Friday, thirty-eight today; 369 to date; \$110 for foreign missions and more to follow.

Wilson and Huston, Evangelists.

There has been 9 additions at regular services by baptism, since beginning of the year. Full apportionment for Foreign Missions. They are working for good offering at their Easter service for our benevolent association.

A. J. Marshall, business manager of the Christian Union Company, Des Moines, gave this office a pleasant call last week. He reports cause moving steadily on in the university city, and the outlook for the Christian Union most hopeful.

Horace Siberell, Cape Girardeau, Mo., finds himself in a very needy field. Missouri has many churches, but many of them in southeast Missouri are weak. Bro. Siberell is an employee of the State Mission Board and doing a splendid work.

J. E. Spiegel of Sandersville, Ga., writes: Bro. E. L. Shelnutt will hold my meeting at Tennille, beginning the first of April, and Brother R. Lin

Cave, Georgia's new state evangelist, will hold our Sandersville meeting, beginning first of May.

P. C. Herbert has resigned his position as pastor at Burlington, Kansas. He has been with the Church for seven years. General regret is felt among the membership on account of his departure. He has not yet settled as to his future course.

The American Weekly of March 20 is devoted almost entirely to a thorough review of Christian Science and its results. It is the most ample treatment of the subject which any religious journal has given to the theme of late and will be found of great value.

Our Bro. F. W. Burnham is delivering a series of lectures at the Congregational church, Decatur, Ill., under the auspices of the Y. M. C. A. His subjects are: "The Strength of Young Manhood," "The Young Man's Battle," "The Young Man's Religion," etc.

Mary Pickens-Buckner reports a short meeting at London Mills, Ill., in

A BLIND WANDERER. Didn't Know That Food Could Restore Her.

A well-known writer uses Grape-Nuts as a tonic when feeling the effects of extra heavy work. She writes as one would a tonic. I eat mine cold in the morning with hot milk or cream poured over it, and it is delicious, nourishing and strengthening.

"Some time ago I said to a lady friend who was a great sufferer from dyspepsia and has been an invalid for five years, and who was a mere skeleton, 'If I had only known you sooner you need not have suffered all these years.' She looked at me in surprise and asked me what I would have done. 'I should have put you on Grape-Nuts Breakfast Food,' I replied quite confidently. 'Did you ever hear of it?' Oh, yes, she had heard of it, but never tried it, as she had never had her attention called to it especially and had not thought it applied to her needs.

"Now," I said, "If you will just set about it and try Grape-Nuts for a week, three times a day, I will guarantee you will rise up and call me blessed."

"She took my advice and followed it faithfully. When I saw her about a week later she looked like a different person, although she had only gained two pounds in weight, but said she felt so much better and stronger and has greatly improved in health and strength since using the food.

"She is getting well, and you can imagine her delight is unbounded. My own experience and that of others is sufficient evidence of the scientific value of a food that supplies nourishment to the system and builds up the brain and nerve centers." Name given by Postum Co., Battle Creek, Mich.

23.77

March 27, 1902.

which her husband, Geo. W. Buckner, did most of the preachings. There were six additions. Sister Buckner preaches for them alternating Lord's days. The church is full of harmony and hopefulness.

W. T. Hilton of Omaha called at the Century office Monday on his way to the Cleveland congress.

Prof. Clinton Lockhart of Des Moines paid us a pleasant visit Monday. He was on his way to the congress of Disciples in Cleveland.

Edgar W. Allen is in meeting with home forces, West Jefferson Street church, Ft. Wayne, Ind. G. L. Cook, Lorain, Ohio, conducting the music. Ninety additions to date.

Clarence Mitchell reports the Updike and Webb meeting, Wellsville, New York, closed with 162 additions. It is said to be the largest number of additions of any meeting held in New York state. During Bro. Mitchell's pastorate of six months 240 have been added.

T. J. Legg has just closed an excellent meeting at the Bethany Christian church, Evansville, Ind., where W. A. Bellamy ministers. Sixty-three additions are reported as the result of the meeting. The Bethany church was organized in 1897 with a membership of fifteen. It now numbers 325.

The annuity plan of the American Christian Missionary society is working most successfully; three annuities have come in in the last week. Any friends of the work will receive the annuity booklet by dropping a postal card asking for it. Address Benjamin L. Smith, Y. M. C. A. building, Cincinnati, Ohio.

O. W. Lawrence, Maryville, Mo., reports a most excellent meeting in which W. F. Richardson, Kansas City, assisted him. There were 62 additions, 30 confessions and baptisms. Bro. Richardson is one of our strongest and most capable preachers and the Maryville church and its pastor are earnest co-workers.

Theo. A. Johnson, Poplar Hill, Ontario, has a number of old books which he wishes to sell. Among others are works by Abraham Booth, A. McLeod, Andrew Fuller, Archibald McLean, Archbishop Leighton, George Campbell, Jeremy Taylor, Thomas Reid, Thomas Chalmers, Samuel Shaw, Isaac Barrow. Correspondence invited.

The Christian Century at the suggestion of the Chicago ministers will open a Chicago department, to be devoted to the churches and missions of the city. The ministers have all heartily urged the plan and we are sure it will meet with the approval of all our readers. Chicago is a great city and as a mission field is ripe for the plea of New Testament Christianity.

R. L. Wilson, who has entered upon his duties as office editor of the Christian Century and pastor of the church

at Harvey, closed his work with the church at Slater, Mo., on March 9th. There were three confessions during the day and every department of the Church work is in excellent condition. A successor will soon be called to take up the work with the Church.

C. M. Oliphant reports a meeting with home forces at Paris, Ill. There were 48 additions; 41 by confession. The Church is united and happy, and work promising. The following is taken from the Saybrook (Ill.) Independent: The revival services, which have been in progress at the Christian Church for five weeks, closed Sunday night with seventeen accessions to the Church. Elder G. W. Infield of La Fayette, Ind., who has been preaching here during the time, has made hosts of friends, being a man of fine social qualities. He is what we call a jolly preacher, a man who has a suitable and kind word for all. His sermons were full of good things, and we do not believe any minister who ever graced Saybrook's pulpits, has a broader view of God's word or is educated better in Holy Writ than Elder Infield. The church here under his preaching has been built up, members added and many set to thinking on lines they never thought on before. Logic, common sense, a knowledge of the Scriptures, coupled with great magnetism and fine pulpit manners, gives him a place in the ministerial field seldom seen and heard. He has a "God bless you" from all who made his acquaintance.

For the three years in which J. D. Greer has preached at Kahoka, Mo., a record has been made of which they are justly proud. It is this: the regular collections have been taken and every collection has been an improvement over every preceding one, and they are now almost doubling their apportionment. They almost doubled their apportionment for Foreign Missions, and expect to more than double the Home Missions apportionment.

F. L. Cook is in the fifth month of his seventh year's pastorate in the East Broadway Christian church, Sedalia, Mo. His Bible school enrollment, 294. Present March 16, 224. Church has grown from 166 six and a half years ago to 300. This is the youngest congregation in the city, and in the month of last July, it had the largest Bible school in Sedalia. "High water mark" in attendance in the history of the school, was Nov. 17, 1901, present 333. The greatest meeting of the church was held two years ago. It lasted 28 days. Resulted in 150 accessions. James S. Myers of Fort Worth, Texas, did the preaching. The pastor conducted the music and did the baptizing.

The Christian Century Company has been most fortunate in securing the services of several very enterprising

young men lately, but the following recognition of the merits of the Christian Century makes us fear that our enterprise is overestimated in some quarters. While success is rapidly crowning the unselfish efforts of our working force in every department those of us at the helm fully realize that there is plenty of earnest work before us. But here is a portion of the letter:

Christian Century: Gentlemen: "We have just been informed that you are starting a locomotive upon the Four-Track-Divergent Road known as Newspaper Enterprise, and that you have named your engine the Christian Century. This letter is written as a welcoming hand; we trust that you may find the rails smooth and endless, the road-bed rock-ballasted, the track clear, the journey pleasant and the objective points attainable, but not too easily so."

THE NEW WOMAN. Made Over by Quitting Coffee.

Coffee probably wrecks a greater percentage of Southerners than Northern people, for Southerners use it more freely.

The work it does is distressing enough in some instances; as an illustration, Miss Sue W. Fairall, 517 N. 4th St., Richmond, Va., writes, "I was a coffee drinker for years, and for about six years my health was completely shattered. I suffered fearfully with headaches and nervousness, also palpitation of the heart and loss of appetite.

"My sight gradually began to fail and finally I lost the sight of one eye altogether. The eye was operated upon and the sight partially restored, then I became totally blind in the other eye.

"My doctor used to urge me to give up coffee, but I was wilful and continued to drink it until finally in a last case of severe illness the doctor insisted that I must give up the coffee, so I began using the Postum Food Coffee, and in a month I felt like a new creature.

"I steadily gained in health and strength. About a month ago I began using Grape-Nuts Breakfast Food and the effect has been wonderful. I really feel like a new woman and have gained about 25 pounds.

"I am quite an elderly lady and before using Postum and Grape-Nuts I could not walk a square without exceeding fatigue, now I walk ten or twelve without feeling it. Formerly in reading I could remember but little but now my memory holds fast what I read.

"Several friends who have seen the remarkable effects of Postum and Grape-Nuts on me have urged that I give the facts to the public for the sake of suffering humanity, so, although I dislike publicity, you can publish this letter and my name if you like.

28.3

CHICAGO DEPARTMENT

Chicago Churches and Missions.

Austin—Park avenue and Ontario street. George A. Campbell, Pastor.

Douglas Park—S. Turner avenue, one-half block north of Ogden avenue. Claire L. Waite, Pastor.

Englewood—Egleston avenue, south of Sixty-fourth street. C. G. Kindred, Pastor, 6346 Parnell avenue.

Englewood—Y. M. C. A. Hall, Orrington avenue. W. D. Ward, Pastor, 530 Davis street.

First—Grand Boulevard Hall, Forty-seventh street and Grand boulevard. John Wells Allen, Pastor, 4627 St. Lawrence avenue.

Garfield Boulevard—Byrne Hall, corner Garfield boulevard and Halsted street. L. E. Newcomer, Minister, 114 Honore street.

Garfield Park—Garfield Hall, corner Hamlin and Chicago avenues. S. G. Neff, Pastor, 308 Claremont avenue.

Harvey—One Hundred and Fifty-third street. R. L. Wilson, Pastor.

Hyde Park—Fifty-seventh street and Lexington ave. Edward Scribner Ames, Pastor.

Humboldt Park—861 Armitage Ave. E. E. Cowperthwait, Pastor.

Irving Park—West Cullom and North Forty-third avenue, one block west of Belding school. Marion Stevenson, Minister, 2545 North Forty-second avenue.

Jackson Boulevard—1010 Jackson boulevard, near Western avenue. Roland A. Nichols, Pastor, 49 Campbell Park.

Metropolitan—People's Institute, corner Leavitt and Van Buren streets. Charles Reign Scoville, Pastor.

Monroe Street—Corner Francisco avenue. Charles Clayton Morrison, Pastor.

North Side—Montana street and Shedd field avenue. O. P. Spiegel, Minister.

Waukegan—Corner Clayton and Utica streets. W. O. Thomas, Pastor.

Austin.

There were six accessions to the church the 16th inst., and six last Sunday. Four were from other denominations, one confession, the others by letter from Christian churches.

Six hundred dollars was paid on our lot last Saturday. A payment of \$1,200 had formerly been made.

C. T. Hathaway, recently from Louisville, is leading our singing. He led the music for eight years in our largest church in Louisville.

The Sunday school under the guidance of Bro. Greenwood is growing and prospering.

Our afternoon Sunday school at 48th avenue and Indiana street averages 170.

The officers are trying to reach an attendance of 300. The 48th avenue chorus gave a cantata recently, from which the congregation realized \$100. They will give this cantata, bringing forty singers, at any of our churches or missions for half the proceeds. It will please. It is to be repeated at Rehberg's hall, Forty-eighth avenue and Indiana avenue, on April 4th. The C. E. society of the Union congregation got the banner at the last rally of the societies of the Christian churches of Cook county.

TRAINED NURSE CURED BY SWAMP-ROOT

USED BY HOSPITALS--PRESCRIBED BY DOCTORS.

To Prove what Swamp-Root, the Great Kidney, Liver and Bladder Remedy, will do for YOU, Every Reader of Christian Century May Have a Sample Bottle Sent Free by Mail.

Miss Alice Brown, the well known trained nurse, is in a position to speak with knowledge. She was formerly with the St. Louis Baptist Hospital and has many trying experiences in her arduous vocation. She adds her valuable testimonials to the thousands already received by Swamp-Root. She said in a signed interview with a reporter of the St. Louis Star:

Root gave me a relish for my food and cleared my blood from its stagnant impurities. Of course I do not claim it is a cure-all, but it is splendid for the kidneys, stomach and bowels and relieves female disorders when all other remedies have failed to give relief. I know of many cases in the hospital cured by this wonderful remedy.



MISS ALICE BROWN.

"Although a woman in my position can receive plenty of prescriptions from physicians without cost it was upon the advice of a well known West End Doctor that I began to take Swamp-Root. No, I will not tell you his name, for he might not like it. But all the same, I took it when I was run down from night work in the sick room. I was thin and yellow and tired even when I rose in from my sleep. Swamp

EDITORIAL NOTE—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Christian Century.

If you are already convinced that Swamp-Root is what you need you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.

Douglas Park.

The Douglas Park church has been enjoying a blessed season of revival. During the past few weeks there have been fifteen additions to the church, thirteen of these by baptism, and the end is not yet. The preaching has been done by W. B. Taylor, our city evangelist, whose work elicits the highest praise. His clear, forcible and scriptural sermons awaken a deep interest, and are free from all objectionable sensationalism. We have never seen the Christ more highly and constantly exalted in any series of sermons. The work in the pulpit is reinforced by heart-to-heart talks during the day. As a result of this personal work some who have been in-

active for several years have again committed themselves to the Lord's work. These will bring the total thus far added up to twenty. But perhaps the most remarkable feature of the meeting has been the enrichment of the spiritual life of the faithful by these same sermons which have caused others to obey their Lord. And the best of it is that the results of this meeting have in them all the elements of permanency. The revival has gained for the church many new friends. Our people stand higher in the esteem of the community than ever. We thank God for all these blessings. We are grateful to Bro. Taylor and to the C. W. B. M. for sending him. We also wish to express our hearty appreciation of the help we

1519 Semple Ave., St. Louis, Mo.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

We often see a relative, a friend, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

The mild and extraordinary effect of the great kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy. A trial will convince anyone—and you may have a sample bottle free, by mail.

36.77

have received from members of our sister churches. Visitors from the Jackson Boulevard, Metropolitan, North Side and others of our churches by their frequent presence and inspiring songs helped to turn many a defeat into a glorious victory. This co-operation of the stronger churches with the weaker is a very beautiful thing, and has been one of the most happy features of our meetings.

Englewood.

The Englewood church congratulates the Chicago ministers and the Christian Century upon the arrangement finally decided on to make this paper the medium of communication for keeping the Disciples of this city, and the brethren in general, posted as to the "doings" in the various Chicago churches. We for one church gladly record our determination to co-operate in the combine. May the response be so general that not one of our plants shall be unrepresented.

We have to report the largest morning and evening audiences now regularly gathering in our church that we have ever had. The people love to hear our preacher and take this practical way of attesting it.

We sadly miss from our meetings two of our faithful ones, both charter members of this organization, Bro. Geo. F. Child, and our devoted Mother in Israel, Sister Maria Palm, now in her eighty-sixth year. For some years past an invalid, she met with a fall at her home on Tuesday last, resulting in a broken hip, and the physician holds out no hope of her recovery. Bro. Child, who has given much of time and thought in planning for the work of this church, was two months ago suddenly taken with a serious stomach trouble and was shortly after removed to the Englewood hospital, where he underwent an operation. Brought home, he remained only for a time, when he had again to be taken to the hospital for another operation. He lies there now nigh unto death, but endurance and perfect resignation to the Father's will.

We issued last month a new church directory, which we purpose as the inauguration of an annual custom—the issuing hereafter of a Year Book the first of every year. Incorporated in this directory are the annual reports of the various church societies, including a financial exhibit of each. Since Bro. Kindred became our pastor there has been an extensive pruning of our membership list, in the dropping of scores of names. There is a present resident membership of 364; an absent list of 90; a total of 454.

On Friday evening last occurred in the church a very pleasing and successful benefit concert, tendered to Sister Daisy Clemons, one of the sopranos of our chorus choir. The volunteer talent assisting included Carrie Jacobs-Bond in songs and readings, most admirably rendered, and all of

If you do not know that

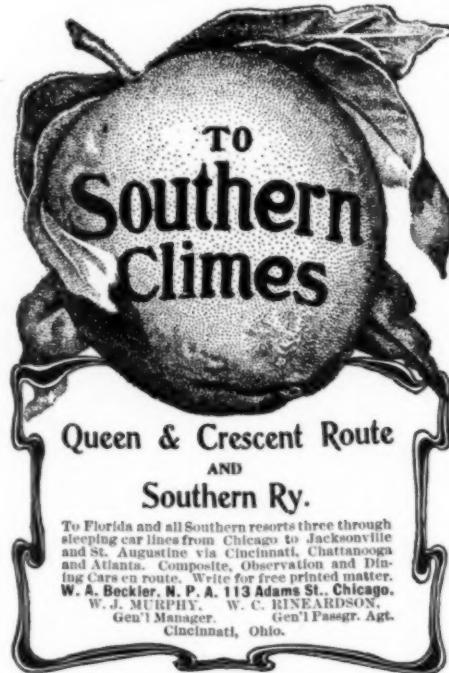
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No. 40 Bible House, NEW YORK.



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Gen'l Manager, Gen'l Passgr. Agt.
Cincinnati, Ohio.

her own composition; Mr. Bertram Nelson, a student in the University of Chicago, where he has first rank in elocutionary attainment, and our young sister, Gertrude Hammond, in her brilliantly executed violin solos. The church was filled with an enthusiastic and appreciative audience, the basket collection amounting to \$44. It has become an almost established custom with this church to give all of its entertainments of this character on the "free admission, collection taken" plan.

Speaking of our church choir, about twenty voices, Bro. Kindred was heard the other day to express the opinion: "It is the best choir on the South Side; no reference to quartets, but the best chorus choir." W. P. Keeler.

Englewood, March 24, 1902.

Evanston.

There was one more confession last Lord's day eve. at Evanston, making eight at the last four Sunday evening services. There have been about fifteen additions since Bro. Ward took the work five months ago, and every

department of the church is in healthy condition. We have practically raised our apportionment for foreign missions.

First.

Our church took the offering for foreign missions on the first Sunday in March. The offering amounted to \$100. The apportionment was \$35.

On last Lord's day was received the offering for city missions. It amounted to \$84. The apportionment was \$50.

Fifty-eight members have been added to the church during the year closing March 1. The church meets promptly all its financial obligations and the outlook is most hopeful.

At an election of officers held Sunday, March 16th, the following officers were chosen: Elders, J. C. Wayman, J. R. Simpson; deacons, E. M. Bowman, Geo. A. Gill, A. C. Frazer, C. S. Roberts, R. S. Hopkins, B. J. Young, W. T. Morrison, Frank A. Beale, H. S. Derby, F. E. Blaloch, J. H. Stevens, Charles Brayton

Sunday school superintendent, Mrs. L. B. Dawson.

Garfield Boulevard.

This faithful little church numbers fifty members. The work is most encouraging. The services are well attended. Bro. Newcomer is preaching interesting and helpful sermons and there are frequent accessions to the church.

The Bible school is in a most flourishing condition. The enrollment is eighty scholars. We have a most excellent and faithful corps of teachers. Not one has been tardy or absent during the past quarter.

Miss Ethel Bowles is to lead the union C. E. sunrise prayer meeting service at the Green Street Congregational church Easter.

Brother Roseboom and his family have recently moved into the community from Crawfordsville, Ind. They are staunch disciples and will be a strong addition to our forces.

Garfield Park.

The attendance at Garfield Park church last Sunday was the largest since the present pastor took charge and the outlook is now more promising than it has been at any time since his work began, the last of the year.

The Sunday school under Bro. Harper is holding its own and a movement is now on foot which it is hoped will shortly double the attendance.

Irving Park.

Easter sermons—Morning: "How Are the Dead Raised, and With What Body Do They Come?" Evening: "Is Christian Science the Religion of Jesus?"

Roland A. Nichols will begin evangelistic meetings with us April 7th.

The children of the Bible school are visiting the children of other lands to learn how they live.

The bids for building our new church house will be opened in a few days.

Jackson Boulevard.

The work in all departments moves grandly on.

The Wednesday evening prayer meeting was an especially good service. At the close the ordinance of baptism was administered. The Sunday services were all large, enthusiastic. Three hundred and ninety-seven in the Sunday school and a collection of \$22.61 is a record to be proud of.

The Sunday morning sermon on

For Impaired Vitality Take Horsford's Acid Phosphate.

Half a teaspoon in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

"Stumbling Blocks," caused us to consider whether or not we were stumbling blocks in the way of others. At the close one young lady confessed Christ, and two persons were given the hand of fellowship.

The Endeavor service was well attended and the subject of "Missions" discussed in all its phases. We hope for practical results to follow. Miss Fay, missionary chairman of the West Division C. E. Union, was present and gave us a splendid talk.

A large and attentive audience listened to the evening sermon on the subject, "The Sons of Thunder." At the close of the meeting two came to be received into our membership and one man confessed his faith in Christ.

Metropolitan.

The work of the Metropolitan church at the People's Institute is progressing in a most satisfactory manner. The auditorium was well filled for last Sunday morning's service, and listened to a most inspiring sermon on "The Cross the Power of the Gospel." There were two confessions and five baptized at the service.

The Oakley hall was crowded for the evening service, a number having to stand during the entire program. "God's Love and Mother's Love," was the theme, and Bro. Scoville was assisted by the Wenona Glee Club, the Ladies' Quartette, and Mrs. H. T. Southworth. At the close of this tender service, two young people made the good confession. One received by statement.

North Side.

We had a large Sunday school last Lord's day, with just fifty in the primary class. W. S. Broadhurst is the energetic superintendent.

The Juniors held one of the best meetings in their history at 3 o'clock. Quite a number of the C. W. B. M. members, including the minister, were present.

Bro. Spiegel conducted the funeral services of Mr. Archibald Johnson, father of Bro. Wallace Johnson, 471 Seminary avenue, at 5:30 o'clock.

A full meeting of the C. E. was had at 6:45, at which time Miss Vesta Marrs led an interesting prayer service. Bro. Clarence Ward is the enthusiastic president.

We had good audiences both services Sunday and raised our apportionment for foreign missions.

The Ladies' Aid will serve a pure food dinner at the church Friday of this week, 6 to 8 p. m., for the small sum of 25 cents. They have arranged a fine menu, and all members and friends are invited.

The North Side people are thankful to the Christian Century for granting the request to have a Chicago page every week. This alone, we believe, will be worth far more than the price of the paper.

I Will Cure You of

Rheumatism

NO PAY UNTIL YOU KNOW IT.

After 2,000 experiments, I have learned how to cure Rheumatism. Not to turn bony joints into flesh again; that is impossible. But I can cure the disease always, at any stage, and forever.

I ask for no money. Simply write me a postal and I will send you an order on your nearest druggist for six bottles of Dr. Shoop's Rheumatic Cure, for every druggist keeps it. Use it for a month, and if it does what I claim, pay your druggist \$5.50 for it. If it doesn't, I will pay him myself.

I have no samples. Any medicine that can affect rheumatism with but a few doses must be drugged to the verge of danger. I use no such drugs. It is folly to take them. You must get the disease out of the blood.

My remedy does that, even in the most difficult, obstinate cases. No matter how impossible this seems to you, I know it and I take this risk. I have cured tens of thousands of cases in this way, and my records show that 39 out of 40 who get those six bottles pay, and gladly. I have learned that people in general are honest with a physician who cures them. That is all I ask. If I fall I don't expect a penny from you.

Simply write me a postal card or letter. Let me send you an order for the medicine; also a book. Take it for a month, for it won't harm you anyway. If it cures, pay \$5.50. I leave that entirely to you. Address Dr. Shoop, Box 596, Racine, Wis.

Mild cases, not chronic, are often cured by one or two bottles. At all druggists.

Waukegan.

During the preaching of a series of special sermons by the pastor to young men, young ladies, to mothers and fathers, in some of the services the seating capacity of the house was more than taxed.

The Bible school has been the largest in the history of the church since the holidays, January reaching 80 per cent above the corresponding month of last year.

More and better room facilities is the need of the church, and a movement to this end has been somewhat agitated.

Notes.

W. E. Garrison, assistant editor of the Christian Evangelist, will address the ministers at their meeting next Monday morning on "Our Plea."

Our preachers of Chicago and vicinity meet every Monday at 10:45 in parlor O of the Palmer house. The meeting is not confined to preachers only.

The pastor of the Monroe Street church has been absent several weeks during which time the pulpit has been supplied by C. A. Young and Errett Gates.

FREE

For the purpose of introducing my Home Treatment in certain localities, I will for a short time, give to every sufferer wanting a Cure for Catarrh, Bronchitis, Consumption and Weak Lungs medicines for 3 Months' Treatment FREE. No C. O. D. imposition. Write at once. Dr. M. Beatty, 354 W. 9th St., Cincinnati, O.

NOTE.—Dr. M. Beatty, the Throat and Lung Specialist, has an enviable reputation for ability in his profession, and will not promise what he cannot carry out. We advise our readers to write to him. [Christian Standard.]



Easter Messages

Let this Easter time be one in which all of the best motives of life shall be called forth from the grave of worldly ambition and clothed in the immortal garments of loyalty and devotion to our risen Lord.

Let faith and hope be emblazoned upon our banner, as we follow the Prince of Peace in his victorious march against sin and evil.

Let our message to the pessimist who stands disconsolate over the tomb of Hope be "He is not here; he is risen. Come, see the place where the Lord lay"—in the midst of a civilization hopeless and in darkness regarding the elements of true progress. Then behold a world arisen at his voice, moving onward in its appreciation of childhood, womanhood and manhood, as it approaches ever nearer and nearer to him, its true ideal.

J. W. Hilton.

Bethany, Neb., March 19, 1902.

To be born anew each day, each season, each year; to retain as our richest heritage the wisdom and truth and perfection already acquired, while casting off the weakness and error and sinfulness of the past; to rise from the death of the animal into the truly human and the divine. This is to "know him and the power of his resurrection." Carlos C. Rowlison.

Indianapolis, Ind., March 20.

With the return of the new life of another springtime bursting into the fragrance of bloom and blossom, the earnest of the autumnal harvest, may our hearts and lives, at this Easter time, rejoice in the greater blessing of life from death through the resurrection of Christ Jesus our Lord.

George A. Miller.
Covington, Ky., March 20, 1902.

While the freshness and beauty of each returning spring reminds us of that deathless land where "everlasting spring abides," let us not forget that the endless life of that land has its beginnings here, and that every day

we find assurance of that life in a ceaseless growth of righteousness.

"I hold it truth with him who sings
To one clear harp in divers tones,
That men may rise on stepping stones

Of their dead selves, to higher things."

George Darsie.

Frankfort, Ky., March 20, 1902.

"But now is Christ risen from the dead and become the first fruits of them that slept." The empty grave is the certainty of our hope, promise and prophecy are fulfilled. Jesus' sonship assured, his religion established. The kingdom of this world are become the kingdom of our Lord and of his Christ. In the life of the believer these facts are symbolized. Dead to sin, buried with Christ, alive to God, a new creation within a new world without. The world is his field, his message, a risen Lord; his mission to save, and his fidelity to his message and mission will be the measure of success.

E. B. Barnes.

Noblesville, Ind.

The Christian Century is one of the most welcome periodicals that reaches my study. I value its lofty spirit and pure conception of the personal Christ. Its "Quiet Hour" column has been a source of great spiritual blessing to me the past year. Hold steadfastly to your purpose to make the faith of the Church pure and strong and Christian. Many love you for your work's sake.

Nelson G. Brown.

Marion, Ia., March 20, 1902.

At the tomb of Jesus prophecy and history blend into one sweet stirring song of victory. Prophecy and history are close of kin only prophecy is fleeter of foot, and, like "that other disciple," outran all others and was therefore first at the empty tomb. Prophecy with her keen eye and great trustful heart using the empty tomb as vantage ground gives us a sweeping outlook from that empty grave. This life and the future life are not two

entirely different and separate lives. The latter is but the finished product of the former. The grave may cause a slight deflection temporarily, but it has no power to stop the life. That goes on. Old Dr. Death may put clay on our eyes, but as it was with the blind man in Scripture story, we come forth with clearer vision for it. View your possessions from the high hills of Christ's resurrection and don't barter away your heritage of hope. Sincerely,

M. E. Harlan.

Brooklyn, N. Y., 38 Berkley place.

We shout, "He is risen!" Having been buried with him, we are raised together with him. We shall seek the things that are above—the things that please him. We shall seek his kingdom and his righteousness till he reigns Lord of all. We rejoice to see that the Christian Century has risen and is rising and with it we shall help make the twentieth the Christian century indeed. "Hallelujah, for the Lord our God, the Almighty, reigneth."

E. A. Orr.

Redwood Falls, Minn.

The only proper celebration of Easter is the real dedication of self to the life which has the promise of the resurrection unto immortality.

Mankato, Minn. H. D. Williams.

With every return of the joyful Easter season the glad announcement of the angels, "Unto you is born a Saviour," finds a richer meaning to the heart of the true disciple of Jesus Christ. Salvation becomes ever a wider and nobler conception in his mind and heart. He sees by faith the coming day when the world shall be saved from the pollution of lust, the cruelty of greed, the tyranny of pride, the blight of unbelief. A redeemed race in a regenerated world is the splendid fabric of his hope in Christ.

W. F. Richardson.

Kansas City, Mo.

Easter is a time of hope. We turn to it as a flower to the sun. All the disappointments, the discouragements of the year seem to lie behind us, and we turn with new ardor to the year that begins with the promise of renewed life. Let us roll away the stone from our dead selves and standing with defeat behind us, face Godward. The power to overcome is always within the grasp of the man who fights to win.

William C. Hull.

No. Tonawanda, N. Y.

The resurrection of Jesus was in harmony with his divine life. We should rejoice at this glad Easter time over the increasing evidences of his presence in human life. The meaning of Easter to us should be found in the words, "newness of life." May the Christian Century continue to show forth that life.

F. L. Moffet.

Centerville, Iowa.

CORRESPONDENCE**UNIVERSITY NOTES.**

C. S. Early of Wauseon, Ohio, visited the university last week.

Claire L. Waite, Jno. P. Givens and Austin Hunter get B. D. degrees at the March convocation.

Austin Hunter has accepted a call from the North Park church, Indianapolis. He begins work April 1st.

E. E. Faris made an inspiring talk at the Disciple club meeting on last Wednesday evening. It was his parting word as on Thursday morning he with Mrs. Faris started to his mission field in Africa. Both Mr. and Mrs. Faris have made many warm friends here who are deeply interested in them and their work in Africa.

L. R. Hotaling reports another conversion at Michigantown, Ind.

Dr. Hulbert, dean of the Divinity school, in reporting the winter quarter's work, stated that 9 Disciples had been working in that department.

Drs. Willet, Foster, Mathews, Goodspeed, Johnson and Burton, who have been absent on vacation, are expected to be in residence and give courses in the Divinity school during the spring quarter.

There is much talk about the campus of the amalgamation of the Armour Institute with the University of Chicago.

On March 6th at Cobb Hall occurred the funeral of the well-known Col. Francis Parker, who was superintendent of the school of education.

C. J. Sharpe reports 6 additions at Hammond, Ind., on March 16th, 4 by letter and 2 by confession.

Jno. P. Givens has accepted a call to the church at Normal, Ill., where he will begin work April 1st.

F. F. Grim, Ft. Norton, and J. P. Givens expect to attend the Disciple Congress at Cleveland.

L. R. Hotaling.

NEBRASKA SECRETARY'S LETTER.

Two additions reported by Geo. M. Reed at Arapahoe.

R. A. Martin, the new pastor at Auburn, began a meeting there the last Lord's Day in February. Five additions in two weeks.

H. S. Souder, pastor at Burchard, will give half time to Virginia. They are moving toward building a parsonage at Burchard.

C. P. Evans preaches every two weeks at Edison.

J. DeForest Austin of Estherville, Iowa, has accepted a call to the Belvidere church and begins on the 26th instant.

L. P. Builta takes the Greenwood pastorate. Will move there after June 1st. Bro. Builta is still in school.

**Good Advice**

A writer in the Chaperone Magazine on Flannels, Blankets and Laces insists on little wringing for woollens and no rubbing for laces. Every intelligent woman has a method of her own but all agree on those two points—hard points using ordinary bar soap—harder still with penny-cheap Washing powders.

I have used Pearline a number of years, and like it very much for all kinds of flannel garments. They are soft and nice after washing. Mrs. Rev. C. T.

Am never without Pearline. Use it with the most delicate fabrics and with coarse things. Find it satisfactory in all things. Mrs. Rev. G. E. L.

Pearline—Safest and Easiest for Coarsest and Finest Fabrics.

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We send Tablets by mail. When sold as in the name and guarantee prompt shipment of all your premiums. Address, OVEE REMEDY CO., Watch Dept. E. 244 New Haven, Conn.

Smallpox caused the meeting at Valparaiso to close after 16 days' meeting. Twelve were added in that time with a deep interest.

No. 5 convention will be held at Wymore, May 20th-22d. Let the churches in that district take notice. You will want to have the record clear in the report to be made there, so get your state apportionments in from all departments. No. 5 is losing her prestige in the matter of prompt and generous payments.

Bro. Chapman reports three added by letter at York on 9th.

Six additions reported by E. W. Yocom at Ox Bow same date.

H. A. Lemon is secretary of District No. 2. He will arrange a program and get things moving for the convention.

State board will have a meeting at Omaha April 2d.

Gregg reports 27 additions at North Platte. This is pre-eminently a successful meeting in this new field. He is raising money for a preacher's salary. Goes from there to Elwood this week, or about the 20th.

District No. 8 will hold its convention at Elwood. Time, the first week in June. Elwood is centrally located in the district, and the attendance should be larger on that account.

The immediate business of the Nebraska churches is to look after the state apportionment. We can not now put it off longer. The month of April

A NEW KIND OF INSURANCE.

This is an age of insurance. We insure our lives, our dwellings, our stock, our harvests, and nearly everything else. Nobody dreamed, however, of insuring against sickness until Dr. Peter Fahrney made known through the public press the merits of Dr. Peter's Blood Vitalizer. This opened the way for a means of insurance at a small cost against the worst of all human evils, the loss of precious health. If your stomach is out of order and you feel sick and indisposed in any way, it is a sign that your blood is in bad condition, and it is your duty to yourself and those around you to insure against greater calamity by commencing treatment with Dr. Peter's Blood Vitalizer. Thousands have testified to the merits of this preparation. Unlike other medicines, it is sold to the people direct through special agents. Address the proprietor, Dr. Peter Fahrney, 112-114 S. Hoyne Ave., Chicago, Ill.

REV. S. T. WILLIS

AND MEN OF THAT STAMP Strongly urge all ministers and church officers and workers among the Disciples of Christ to subscribe for

The Church Economist...

If you want to know why, send a postal card for a sample copy to

The CHURCH ECONOMIST, 111 5th Ave., N.Y.

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should be given to this work promptly and energetically. The different district conventions will have a report of the receipts for the district up to the time of the convention, and churches, schools and C. E. societies will want to see a good report from their own place. This can be done. The apportionments are not large. The needs of the field are great. The work we are doing is worthy and creditable. Shall the convention state of the brotherhood for 1902 make for herself a name for good work and liberality? We can do it and ought to do it. God expects greater things of us than we have ever done. He has blessed our labors abundantly and stands ready to increase the blessing.

Nebraska missions to the front in April.

W. A. Baldwin.

Ulysses, Neb.

IOWA PREACHERS' ATTENTION.

"Iowa Bible Schools for Iowa Bible Schools" may sound selfish, but as Iowa schools are building up it helps them to help others. Both Easter and Children's Day may be best benefited by making Iowa schools strong. Iowa Rally Day for Bible School work, April 27th, is for this purpose. The short program does not require elaborate preparation nor a separate service. It does not even require that the regular teaching services shall be dispensed with. The sermon to be preached by every pastor in the state and the canvass for new pupils conducted according to plans submitted by the state executive committee cannot but be of lasting benefit to the school, and will go far toward securing 25 per cent increase in attendance. If you will send me a postal card giving name, address and churches to which you minister, I will be glad to send you valuable statistics and notes for preparing your address, and send

Rally Day supplies to every school which will observe the day.

Yours for Iowa,
J. H. Bryan,
State Supt. Bible School.
Des Moines, Iowa.

NOTES FROM MT. VERNON, KY.

My work in Rockcastle County, Ky., is with Mt. Vernon, Wildie and Maretburg churches. These churches are in the mountains of eastern Kentucky, and a better class of people I have never found. Mt. Vernon, the county seat, is a thriving town. We have the leading church in the town. In our membership is found some of the most intelligent people in the county. We also have a thriving Sunday school, and a zealous prayer meeting. Wildie is a strong country church six miles distant. Maretburg is weak in numbers, but some strong in the faith are members of this church. I have made arrangements to hold general meetings in eastern Kentucky this year. Will also hold a meeting at Nelsonville in Nelson county, where I labored for five years. I like the tone of the Christian Century and shall do all in my power to circulate it among our brethren. David Hartsfield.

For the week ending March 20th, compared with the corresponding week last year, shows the following receipts for foreign missions: Number of contributing churches: 1901, 373; amount, \$6,671.01; 1902, 412; amount, \$8,257.07. Gain, 39; amount \$1,586.06.

There has been a gain every week in March to date, and a gain almost every day. F. M. Rains.



Giant Flowering Caladium

Greatest foliage and flowering plant yet introduced. Leaves 3 to 6 feet long by 3 or 3½ feet broad, perfectly immense, and make a plant which is truly grand. In addition to the added to this wonderful foliage effect are the magnolia lily-like blossoms, 13 to 15 inches long, snow-white, with a rich and exquisite fragrance. Plants bloom perpetually all summer in the garden, or all the year round in pots. Not only is it the grandest garden of fava plants, but it is the largest foliage plant for green-houses, or conservatories. It rivals the choicest palms in foliage, to say nothing of its magnificent flowers. Thrives in any soil or situation, and grows and blooms all the year, and will astonish every one with its magnificence—so large, so massive, from the first sprout.

Fine plants, which will soon bloom and reach full perfection, 25c. each; 6 for \$1.00 by mail, postpaid, guaranteed to arrive in good condition.

OUR GREAT CATALOGUE of Flower and Vegetable Seeds, Bulbs, Plants and Rare New Fruits; profusely illustrated; Large Colored Plates; 125 pages; FREE to any who expect to order. Many great novelties.

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Service. It is the
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ARE YOU DEAF?

ANY HEAD NOISES?

ALL CASES OF DEAFNESS OR HARD HEARING ARE NOW CURABLE

by our new invention. Only those born deaf are incurable.

HEAD NOISES CEASE IMMEDIATELY.

F. A. WERMAN, of Baltimore, says:

GENTLEMEN:—Being entirely cured of deafness, thanks to your treatment, I will now give you a full history of my case, to be used at your discretion.

About five years ago my right ear began to sing, and this kept on getting worse, until I lost my hearing entirely on one side.

I underwent a treatment for catarrh, for three months, without any success, consulted a number of physicians, among others, the most eminent ear specialist of this city, who told me that only an operation could help me, and even that only temporarily, that the head noises would then cease, but the hearing in the effected ear would be lost forever.

I then saw your advertisement accidentally in a New York paper, and ordered your treatment. After I had used it only a few days according to your directions, the noises ceased, and to-day, after five weeks, my hearing in the diseased ear has been entirely restored. I thank you heartily and beg to remain

Very truly yours,

F. A. WERMAN, 730 S. Broadway, Baltimore, Md.

OUR TREATMENT DOES NOT INTERFERE WITH YOUR USUAL OCCUPATION.
Examination & advice free

YOU CAN CURE YOURSELF AT HOME at a nominal cost.

INTERNATIONAL AURAL CLINIC, 596 LA SALLE AVE., CHICAGO, ILL.

THE HOME**The Best Way to Color Easter Eggs.**

Procure packets of aniline dyes of the various colors you desire. Pink, light blue, pale green, yellow, crimson and purple or mauve are effective. Dissolve the dye in hot water and boil the eggs in it until they are colored the shade desired, says the Ladies' Home Journal for March. Make a large nest of moss, or of green crepe paper cut in strips if you cannot obtain moss, and place the eggs in it as a centerpiece on the breakfast table. If you wish to give each child one egg as a keepsake, have a little nest by each plate, with the egg in it.

Raisin Cookies.

Cream one cupful of sugar, a rich brown, with a cupful of butter. Add the well-beaten yolks of three eggs, any desired flavoring and one cupful of seeded, chopped and floured raisins. Stir half a teaspoonful of soda in two tablespoonfuls of sour milk and mix into the cookies with enough flour to make a pour batter. Whisk the whites of the three eggs to a stiff froth and fold into the batter. Add enough flour to handle so that the dough may be rolled and cut. These are rich, so it is better to use the small biscuit cutter in cutting them.—Selected.

"A place for everything and everything in it" never struck me as being so full of wisdom as when I saw it exemplified the other day. I had occasion to occupy a room not intended for a guest. There was a dressing case, a table, a commode, a covered box seat, a bed, chairs, an improvised wardrobe of hooks on the wall with a shelf over them from which depended a curtain. More hooks on the door. This room opened out from the parlor. The hooks were full. The box seat was piled full of the overflow, and still "things" overflowed on the chairs. Clothes ready for the laundry lay on the floor, on the table were books and papers and boxes and photographs and writing materials, and sewing materials, and some things whose use I did not know. On the dressing case were more boxes and toilet appurtenances and fancy toilet covers and pincushions, match receptacles, pin trays and books and note paper and pencils. On the commode were more boxes and some articles of clean wearing apparel hung over the towel rack and towels on top of them. On the bed was more "overflow" that was piled up on the chairs again at night. Out in the parlor the bric-a-brac on the piano top and the folding bed top was interspersed with fancy work in various stages of completion. And the people—best hearted folks in the world—worked in that confusion, adding to it

You may Snap your Fingers at Dyspepsia

There is a quality in Royal Baking Powder, coming from the purity and wholesomeness of its ingredients, which promotes digestion. Food raised by it will not distress. This peculiarity of Royal has been noted by hygienists and physicians, and they accordingly recommend it in the preparation of food, especially for those of delicate digestion.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

continually. They could have worked so much easier to have had it sorted out and put away.

Industrious Danish Children.

The children of Denmark are taught to knit when but five years old. Even in the public schools this is quite an institution, although the private schools made it an absolute rule, one hour each day being given to that industry. The same rule applies in the homelife, one hour being devoted daily either to sewing, knitting, crocheting, embroidery or lacemaking. Nor is this considered sufficient; the young woman of the family is supposed never to be idle, she must always have something on hand to be taken up. If a chance visitor comes in, or a friend arrives for the day, both have their needlework with them.—Woman's Home Companion.

De good book say dat Wisdom cries out in de streets, en no man regard her. But in dese days she'd be 'rested at de fust cry en h'listed in de black Maria.—Atlanta Constitution.

Bombay, with an average temperature of 80.3, is the hottest of the world's large cities.

De good dies young; but dese gray-headed sinners is too skeered ter die at all.

WOULD YOU CARE

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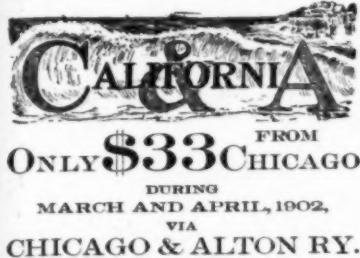
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